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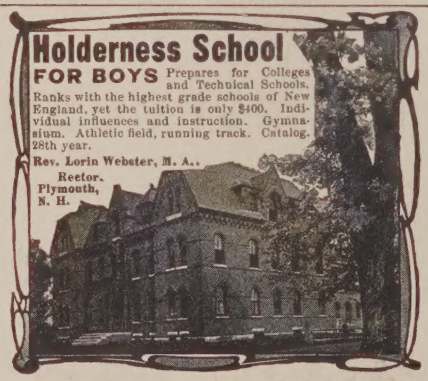
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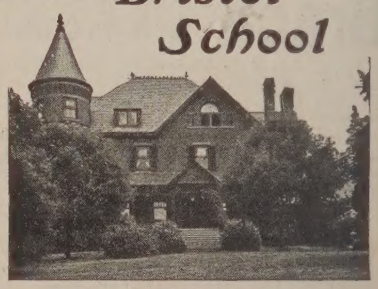
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The Living Church

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THE TRANSFIGURATION.

NO event, whether recorded in sacred or secular history, is of intrinsic value to man except as it touches the realities of human existence, or the revelation of eternal truth. This holds true even of the events chronicled of the earthly life of our Lord Jesus Christ; and as each is presented in Scripture, or recalled by the cycle of ecclesiastical commemoration, its full significance is only gathered when studied with these points in view.

It is the great event known as the "Transfiguration" which once again presents its claims to our consideration, and such are the impressive beauty and grandeur of its details, as portrayed, that the eye is prone to rest upon them, dazzled, for a time, to its deeper truths.

In the matter of credence the incident is interesting as one carefully shut within the knowledge of "chosen witnesses" for a year or more before being shared with others; long enough, surely, to have tested well the possibilities of fervid imagination, or emotional hallucination, and fully thus to have sifted before being chronicled by the evangelists at various periods, long afterward. Most forcible, however, is the testimony of one, none other than one of the chosen three himself, a full quarter of a century later, a testimony stamped with such calm deliberation and earnestness of statement as to disarm any candid mind questioning its reliability. Hear St. Peter as he solemnly commits it to the little flock he is soon to leave:

"Knowing that shortly I must put off this tabernacle, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty; for He received from God the Father honor and glory when there came a voice to Him from the excellent glory: 'This is My beloved Son in whom I am well pleased.' And this voice which came from heaven we heard, when we were with Him in the holy mount."

Thus authoritatively transmitted, with such evident appreciation of its import, a deeper value attaches to each truth attending, or underlying, the event itself. Foremost among these is the undeniable evidence of the twofold nature of the Man Christ Jesus, the glory and majesty of the divine transfiguring and etherealizing the human, thus visibly revealed and audibly proclaimed. Furthermore, as a conjunctive truth, the reality established of a sphere ulterior and superior to this, man's temporary abode.

Again, forcibly and indisputably is demonstrated the immortality of man, revealed in the reappearance, visible and recognizable, of two personalities whose earthly sojourn having been completed centuries agone, are none the less now beheld not only vitally existent, but with faculties mental and spiritual, in full exercise.

Once more, distinctly outlined on that luminous cloud, gleams the eternal truth of the Atonement. Clearly defined, foreordained, and duly timed, it forms the sublime subject of that wondrous discourse between these—man's representatives, impersonating, as it were, the covenants divine of waiting ages, and man's promised Redeemer, now to fulfil that promise in the mighty Sacrifice soon to be "accomplished at Jerusalem."

Thus have we three great and priceless truths enfolded in the glorious record commanding anew devout contemplation. What, may we not believe, will be the flood of light unending when "delivered from the disquietude of this world, we shall indeed be permitted to behold the King in His beauty"!

L. L. R.

TRACT XCI.: THE THIRTY-NINE ARTICLES CONSIDERED.

IN the *Hibbert Journal* for July there is a bright and thoughtful paper by the Rev. Dr. Wm. R. Huntington entitled *Tract XCI.* The title alone would compel one to read it, if only to discover its applicability. Remarking that "During the sixty and six years that have elapsed since 1841, the meteorite known in ecclesiastical history as *Tract No. XC.* has had ample time to cool," Dr. Huntington proceeds to observe: "Patience has now had her perfect work, relative temperatures have quietly adjusted themselves, and it is open to sober-minded critics to subject *Tract XC.* to libration and analysis; hence *Tract XCI., or The Same Subject Continued.*" Dr. Huntington proceeds, then, as he says, to complete the work which Newman began.

This is indeed sufficiently startling as the enunciation of a cold purpose; but in spite of the evident spirit of humor—we had almost written sarcasm—that is evident here and there in Dr. Huntington's paper, there is a serious purpose in it, and there is a real sense in which it does supplement Newman's monumental work. Dr. Huntington's main contention is that the Articles no longer serve their avowed purpose—"for the avoiding of the diversities of opinions and for the establishing of consent touching true religion." In practice, the question of the exact extent to which one is committed to each of their manifold propositions by virtue of the ordination vow is so difficult an one that, in his judgment, they are a factor in repelling educated men from seeking the ministry.

"'But what about the Articles of Religion?' urges the level-headed, keen-eyed young college graduate, on the edge of postulancy, though doubtful about candidateship,—'To what extent am I bound by them? They contain, I find, many hundreds of propositions. Must I feel in my heart that I give honest assent to every one of these when I am asked in Ordination whether I will minister the doctrine of Christ, not only "as the Lord hath commanded," which would be a comparatively simple obligation, but "as this Church hath received the same"? Tell me, O Bishop, Guardian of the fold and Shepherd of the flock, tell me, am I bound by an equally strong tie to the affirmation that "works before justification" have the nature of sin, and to the affirmation "on the third day He rose again from the dead"?' To which the Bishop, as things now are, can but reply, 'You have Burnet and Beveridge, Browne, Forbes and Hardwick; hear them.'"

Dr. Huntington then analyzes the Articles, and affirms that apart from these propositions, "the American Episcopal Church has in its custody three-and-twenty more, namely, the Twelve Articles of the Catholic Creed, and the Eleven Articles of her Constitution or Organic Law." His thesis is "that the twenty-three amply suffice for our purpose without the thirty-eight"; and if some "addendum" is necessary in interpretation of the Creed, "what an immense amount of interpretative power is stored up in the historic liturgy of the Church"! His conclusion is stated in his final two paragraphs, as follows:

"But what shall we do with our Book of Articles if we snip the threads which now bind it up with the Book of Common Prayer? Put it, with reverent and loving hands, in the Archives, I reply—the Archives of English Religion. There are other books to keep it company in that honoured and dignified retirement. There is *The Institution of a Christian Man;* there is *King Henry's Primer;* there is *Nowell's Catechism;* there is *Jewell's Apology*; there are those unfortunate books of Homilies, still unrevised; and there is, if you please, *The Confession of our Christian Faith,* commonly called the *Creed of St. Athanasius.*

"What a handsome set of Archives they would make, and how happily the Thirty-Nine Articles would fit in! *Bibliotheca Anglicana,* will we call it, and it shall have glass doors to protect the honoured pages from an otherwise inevitable dust."

There is, of course, nothing new in the suggestion that the Thirty-Nine Articles, without being repealed, be no longer bound up with the Book of Common Prayer. The Ritualists of the seventies generally desired to get rid of them, and afterward, when these had developed into the more scholarly and conservative Catholic school of thought, reconsidered their earlier desire. It was then that the Liberal school took up the desire to be rid of them; but their evident animus being clearly to free themselves of that much of dogma, in a crusade commonly believed to have the destruction of all dogma for its ultimate aim, strengthened the Catholic school in its determination that the Articles should stand. And so they should against any attempts to secure their repeal on latitudinarian grounds.

But is it necessary to assume that the Thirty-Nine Articles constitute a final and unalterable standard of the Church, or one whose preëminent value for all time is such that they may never with safety be dropped from between the covers of the Prayer Book? And if not, is it certain that the time for detaching them has not already arrived?

The answer is not so plainly negative to the first and affirmative to the second of these questions as many may at first suppose. In so far as the Articles treat of the being and nature of God, they do but repeat the substance of the Creeds. The declarations concerning Holy Scripture are contained in the ordination vows and the constitutional subscription, and the canon is clearly set forth in the Bible itself. Articles IX to XVIII. treat, for the most part, of controversies that were very much alive in the sixteenth century but are practically obsolete in the twentieth. New subjects of discussion among Christians have supplanted them. Of those beginning with XIX. and continuing to XXXIV. the same may for the most part be said, and some of them are unfortunately expressed. Since those that deal with the sixteenth century Roman controversy antedate the Council of Trent, they deal with conditions that, in many particulars, have changed. "Romish doctrine" has itself been reconsidered. Trent decrees mitigated a number of those abuses that are discussed in the Articles, and other abuses that have since developed in the Roman communion are not even alluded to. And certainly the final Articles, from XXXV. are not of vital consequence to-day.

And on the positive side it is perfectly true that there are detached phrases here and there in the Articles that are difficult to reconcile with the learning of to-day. We also can say with Dr. Huntington: "The writer has no wish to contravene a single statement in the Articles of Religion. . . . . A like cheerful assent he gives to all the propositions of the formulary, as he understands them; for it would be strange indeed if, among the multitude of interpretations now allowed, he should fail of finding the special one suited to the idiosyncrasies of his particular mind." Dr. Huntington also adds: "But while this is his present attitude, he recalls the day when it was not." This we cannot say for ourselves, but we can supplant it with the counter affirmation that there was a day when we should have deemed it most unwise to drop the Articles from the Prayer Book. There may be reasons why the American Church needed the Thirty-Nine Articles a generation ago and no longer needs them, at least in the Prayer Book, to-day. The Crapsey conviction and its affirmation by a court of which Dr. Huntington was a member, ended a crisis in the Church. Since then the Crapsey party has been defeated in practically every diocese in which its adherents have sought to be sent to General Convention. Even the election of Mr. Peabody in Long Island is no exception; for Mr. Peabody was notoriously elected in spite of his avowed sympathy with Dr. Crapsey's position, not because of it, and because he has been very useful in many services to the Church. Massachusetts and Southern Ohio took very practical ways of condemning not only Crapseyism but Crapseyites. The crisis is past. The campaign of liberalism will of course be continued, but the Church has freed herself from complicity with it. If the coming General Convention should take steps toward dropping the Articles from the Prayer Book, the action could not give ground for fear that it was due to the "liberal" propaganda.

And the Thirty-Nine Articles were of no assistance in the Crapsey trial. They are not needed in defense of the Faith, and they are too occupied with controversies of the sixteenth century to be serviceable as a systematic declaration of the position of this Church on topics subordinate to the Creed.

WHAT IS THE exact status of the Thirty-Nine Articles in the American Church? It is because no man can quite answer that question that the publication of these in the Prayer Book may, perhaps, be to-day a mistake. We have already quoted Dr. Huntington's paraphrase of the questioning of the "young college graduate." After considering the history of the Articles, in England as in America, he says:

"The just conclusion from these historical data would seem to be that, since 1801, the Thirty-eight Articles of Religion have, in some sense, been of binding force upon the consciences of our clergy, though in precisely what sense or to what extent it is not easy to say. Few would venture to assert that they stand on the same footing with the Catholic Creeds in respect to essential dogma; while on the other hand, few would go so far as to declare them, in round terms, non-obligatory."

But this is an unsatisfactory position for any authorized formulary to obtain. Probably no ecclesiastical trial could ever be instituted with success on a charge of maintaining

doctrine contrary to the words of any of the Articles, unfortified by other language. But should we set so prominently before our people, a series of controversial statements that we are not prepared to maintain?

It is easy to think of intellectual conditions that would in no sense unfit a man for the ministry which, however, could not easily be harmonized with propositions in the Articles. The Christian socialist may be of service in the ministry notwithstanding the declaration of Art. XXXVIII. that "The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same." The dilemma as to whether Confirmation be, according to Art. XXV., a "corrupt following of the Apostles" or a "state of life allowed in the Scriptures" has puzzled many an enquirer. And there are other propositions that are less wholesome than might be desired. It is difficult for one to discriminate between which formularies of the Church must be literally accepted in loyalty to the ordination vow and which are susceptible of greater laxity in interpretation. Much obviously should depend on the degree of authority for any position, and the Articles do not rest upon ecumenical authority. We could more successfully discriminate between fixed, unalterable statements of doctrine and legitimate speculations if we were not confronted with a mass of official pronouncements, on quite insufficient Catholic authority, concerning a great number of minor matters. It is quite possible that there are, as Dr. Huntington believes, educated men who are repelled from our ministry by a reluctance to take upon themselves the burden of defending that mass of propositions, dealing largely with dead issues and subordinate subjects, most of which have so little bearing upon present-day problems.

And after all, the authority of the Thirty-Nine Articles is only that which the English and the American Churches, acting separately, can give to them. "As the Church of Jerusalem, Alexandria, and Antioch have erred"—quoth Art. XIX.—so is it equally tenable for any one to maintain that the Churches of England and America may at some time also have erred; and that only ought to be laid upon the consciences of the clergy as *de fide* which has behind it the ecumenical authority of the whole Catholic Church. It never was promised that the Holy Spirit would guide the Anglo-Saxon alone into all truth. Dr. Huntington cites a number of sixteenth century documents that are of equal authority with the Articles in the Church of England, and our own ecclesiastical Constitution as of equal authority in America. To the latter we may add the celebrated Pastoral of 1894 on the Incarnation and kindred subjects, which received the endorsement of both houses of General Convention, and which would really be of more timely service as an appendix to the Prayer Book than are the Thirty-Nine Articles, dealing, as it does, with the issues of to-day instead of with those of centuries gone by. Why then should we exalt the latter beyond the former pronouncement?

Yes, we should be willing that order should be taken by General Convention to suspend the publication of the Thirty-Nine Articles in editions of the Book of Common Prayer; and should be ready to leave to theologians the preparation of systematic articles of theology, needed for the instruction of those who are preparing for the ministry, and for the information of the laity; but which need not be assumed to have received that measure of accuracy and of finality that would warrant them in being enforced by the vows of ordination.

MAY AN UNCONFIRMED LAYMAN SERVE AS DEPUTY TO GENERAL CONVENTION?

THE question is raised whether an unconfirmed layman who has been for a long term admitted to the Holy Communion in spite of the fact that he had not been confirmed, is eligible to a seat in the House of Deputies. It is said that in a diocesan convention, a point of order raised by a member to the effect that a certain layman, whom we may term *A. B.*, was ineligible for that cause, was overruled by the Bishop as presiding officer, and that *A. B.* was subsequently elected. In case a protest should be made against seating the gentleman on these grounds, should his right to a seat be upheld?

It is required by Art. I., Sec. 4 of the Constitution of the American Church that "The Church in each Diocese . . . . shall be entitled to representation in the House of Deputies by . . . . not more than four Laymen, *communicants of this Church*." Is this condition sufficiently fulfilled when one is chosen deputy who has, in some manner otherwise than by Confirmation, been allowed continuously to receive Holy Communion?

The standards of the Church recognize only one way by which a person may become a communicant, and that is by being confirmed. This is declared explicitly in the last of the rubrics in the Confirmation office: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." The alternative portion of this rubric may be disregarded in this consideration, as having no bearing upon the present facts.

If, then, an unconfirmed person presents himself regularly at our altars for the purpose of receiving Holy Communion; and if his rector records his name in the parish register as that of a "communicant," is he to be considered as such within the meaning of the canon?

We believe the answer must be made in the negative; and for these reasons following:

A person who violates law, may not plead that violation as entitling him to the fruits obtained by virtue of it. If one becomes a *de facto* communicant by continuously receiving the Holy Communion in defiance of the law of the Church, he yet cannot claim the privileges that would be his if he had become a communicant *de jure*.

But although that would seem to dispose sufficiently of his claim to be eligible to a legislative office for which communicants alone are qualified, the conclusion may be further strengthened.

Is the act of receiving the Holy Communion alone made a test by the constitutional provision, in the manner in which such receiving was a test required of office-holders in England in the seventeenth century? Those who know of the frightful abuses for which the "test act" and similar parliamentary enactments during the seventeenth century in England have become infamous, may well believe that this American Church never intended to revive the spirit of those odious measures when she required her lay legislators to be communicants.

The reason, then, for the requirement of that qualification, is that only one should be trusted with the duty of legislation for the Church, who has proved his loyalty to the Church by conforming to the Church's requirements. The importance of Confirmation in the Church is such that it is permitted only to the Bishops to confer it; is the only rubrical manner of admission to Holy Communion; and is administered only after the solemn ratification of baptismal vows, to those who "can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained." "*Can say*" must evidently be interpreted to include intellectual assent as well as mere verbal utterance. It is because of the danger that would arise should the Church permit laymen to legislate for her welfare who deliberately elect not to conform to the Church's rules, or who cannot give intellectual assent to her standards, that this rule must be presumed to have been made.

Of course in Colonial days and those soon after, when the services of Bishops competent to administer Confirmation could not easily have been obtained, no such limitation of the lay deputies could be made; and so we find that it was not until 1856 that the requirement that only communicants may be chosen as lay deputies was made; but since that date it seems beyond question that an unconfirmed person, not being at the time "ready and desirous to be confirmed," is ineligible to sit as a legislator in the House of Deputies.

That a rector errs in recording as a communicant one who is not confirmed, is well stated by Dean Hodges: "Without it (*i.e.*, Confirmation) nobody may be admitted to the Holy Communion; that is, *nobody's name may be entered on the communicant list of the Parish until he has been confirmed.*" The Dean believes that outsiders may be received at the Holy Communion as "guests to whom we give all gracious hospitality." But, he continues, "With our domestic relations they are not concerned" (*Year of Grace*, p. 224). It will hardly be maintained that eligibility to a seat in the House of Deputies concerns aught else than "our domestic relations."

It seems beyond question to us, then, that if an unconfirmed person has been elected to a seat in the House of Deputies, and if the facts shall be made known to the House, it must be the duty of that House to refuse to seat the deputy in question. It does not follow that the presiding officer of the diocesan convention which elected this *A. B.* erred in his refusal to entertain the nomination, since it devolves upon the House of Deputies to pass upon the eligibility of its own members, and

not upon a diocesan convention to do so. But, obviously, if a diocese elects one whose eligibility is at least doubtful, it does so at its own risk, and the fact of such election does not carry with it the right to be seated, in defiance of the provisions of the Constitution.

We earnestly suggest that if it be true that any layman who has been honored with such an election in any diocese, be not confirmed, he will seriously consider whether it be not his duty to receive this means of grace offered him by the Church; and if he could see his way clear to present himself humbly "as a little child" to his Bishop for Confirmation, before the opening of General Convention, it would be far more agreeable to the Church to find him eligible to act among her law-makers, than to recognize the fact that without receiving that rite, the House of Deputies is constitutionally estopped from seating him.

THAT half rate clerical permits are withdrawn by a number of the railways in states where two-cent fares have been enacted by the legislatures, is no cause for complaint. We have heard a great deal said of the injustice of the rebate system. If rebates are wrong in the freight department, they are equally wrong in passenger traffic. If it is iniquitous for the Standard Oil Company to ship its freight at a lower rate than is accorded other shippers, it is equally wrong for clergymen to travel at lower rates than other passengers.

Have the clergy then been criminal to accept these "rebates"? By no means; for upon few subjects has so much abject drivel been talked by public speakers and written by public writers, as upon that of rebates.

To accept of a rebate, so long as it was not forbidden by law, was not morally a crime or even a fault, whether the rebate was in oil rates, clerical permits, or whatever it might be. Shippers and travellers were entirely justified in obtaining the lowest rates they could from those who had transportation to sell, just as the housewife is justified in buying bananas of the grocer who will sell them, whether to her alone or to the public at large, at the lowest figure.

But economic evils resulted from the rebate system, and it was wisely abolished by law with respect to freight rates; not because the system was intrinsically wicked but because it had proven to be contrary to public policy. After the system is lawfully forbidden it became wrong to practise it, and it becomes further the duty of the courts to punish infractions of the law. The acts themselves, therefore, are not forbidden because they are morally wrong but are wrong because they are forbidden.

This, then, is the moral phase of the question. Rebates are legitimate except where they are forbidden by law. The clergy therefore are justified in using half-fare permits so long as those are offered by the railways and not forbidden by the state. But if the state deems it in the interest of public policy that uniform fares for uniform service be charged against all passengers alike, no injury is done to the clergy.

WE are to have another annual conference added to the already too long list—one on Christian Sociology, somewhat on the lines of the famous Mohonk Conference on International Arbitration. The new one will meet at Sagamore Beach on Cape Cod, the new Christian Endeavor colony. This year's meeting was well attended and although there was no formal programme, the discussions were of a high order because of the men who participated in them. It is indeed a hopeful sign of the times that Christian men and women, as such, are taking up the thoughtful consideration of social problems. These are certainly grave enough to call for all the attention the Church can give to them. Dean Hodges, of Cambridge, who is a member of the General Convention's commission on the Relations of Labor and Capital, was an active participant at Sagamore and was made a member of the Executive Committee.

While highly approving the general purposes of the meeting, we cannot overlook the fact that the personnel was largely made up of those already deeply interested in the subject. Apparently no new recruits were brought into service. A conference of experts is useful, but the more pressing need is for the enlisting of interest among new men. The session which the Church Students' Missionary Association at its New York meeting will devote to the work of the Christian Social Union, seems rather more to the point, because there new minds will be directed to a consideration of the question.

DIED.

MOREHOUSE.—At his home in Milwaukee, on the evening of Monday, July 29th; entered into peace the soul of WILLIAM ARMITAGE MOREHOUSE, son of Linden H. Morehouse and secretary of The Young Churchman Company, in his 30th year.

He is survived by the widow and one son.

Grant to him, O Lord, eternal rest: and may light perpetual shine upon him.

ANSWERS TO CORRESPONDENTS.

ONE READER.—(1) The Commandments should be read at one of the Sunday celebrations.—(2) There is abundant precedent for a layman to read the lessons, though a priest be officiating.

D. SARUM.—Obtain one of the current manuals of ceremonial—Dearmer's or McGarvey's—and follow the prescribed use. This will answer most of your questions, and there is no specific rule enabling us to answer them absolutely.—(3) Lay servers may be employed, whether at high or low celebrations.—(4) If the Bishop is not celebrant, he gives the absolution and benediction from his throne.—(8) (9) Requiem celebrations are very common, but we are not informed as to the uses of the several English Cathedrals specifically. (10) The candles should be lighted immediately before the service for the Holy Communion begins.

J. B.—A communicant, discovering that he has never been baptized, should receive both that sacrament and Confirmation, notwithstanding that he had previously been confirmed in good faith. That you are unable to find from any manual what should be done in such a case is easily accounted for by the rarity of the incident. The advice given is based upon the common rule that an unbaptized person is incapable of receiving other sacraments. See the title to the Confirmation office in the Prayer Book, also, Mortimer, *Cath. Faith and Practice*, I., 125.

CLEANSING THE STAINS.

BY MARIE J. BOIS.

DID it ever happen to one of my readers to make the sad discovery that a fine coat or a beautiful dress was no longer fit to wear because of the stains which disfigured it? It may have been an evening dress, and in the *artificial* light the stains were not noticeable; but when examined in the *clear daylight*, the owner suddenly perceives how soiled the garment is. It must be *cleansed* or—*thrown away*. Then comes the cleaning process. You have heard of an excellent fluid which takes away every stain, and you are anxious to try it. "It is wonderful," some one has told you. "It makes things look like new." You do try it, and—it must be confessed—that at first you are disappointed. It seems as if the first trial cleaned the material around the stains, making them stand out in sharper contrast in all their ugliness; but you *persevere* and presently the stain vanishes; now there is but a faint outline of it, now it is gone, truly, absolutely gone. Oh! the sense of satisfaction which comes over you and with what courage you start working on the other stains!

While thus engaged the other day, I could not help but think of how true to a Christian life the whole process is.

Truly, we are washed in His most precious blood, the cleansing water of Baptism has purified our soul; but, we are are wearing the garment of salvation in the midst of an unclean and evil world. Stains daily soil this garment which, at the end of the day, in the light of God's presence, is but a filthy rag, and which, unless we come to Him for cleansing, again and again, cannot be our wedding garment at the marriage of the Lamb.

The stains can be washed away, but not without effort on our part. Perseverance in prayer, patience, love, renewed energy day by day, are needed for this task, and it is only when the soul is earnestly engaged in it, that these words can be fully understood: Work out your own salvation with fear and trembling.

The gift of salvation is free, truly; but what, if we are careless of that great gift? What, if we are not watchful? Do we not run the awful risk of being "cast out in the darkness" because we have not the marriage garment required from each guest? And dare we run this risk?

THE SOUL'S MASK.

Smiling face and aching heart,
Peals of laughter, then pain's dart
Piercing through our very soul—
For the falseness, toll, bell, toll.

Jesting words and memory sad,
Joy-notes struck whilst all unclad,
Bruised, sore-wounded feels the soul—
For the falseness, toll, bell, toll.

ISABELLA K. ELDERT.

THE ECCLESIASTICAL DIFFICULTY IN FRANCE.

IV.—ORDERS FROM HEADQUARTERS.

[From Our European Correspondent.]

In May, 1906—five months after the passing of the Law of Separation—a meeting of the French episcopate was held in Paris to discuss the way in which it should be met. There had been ample time for consideration; there had been abundant discussion; the Pope had published his opinion in an Encyclical; it cannot be said that the Bishops came unprepared to their meeting. It is hardly denied that, while they condemned the law in general, a large majority of them were of opinion that the proposed *Associations* ought to receive a trial. In this recommendation it is implied that they saw nothing in these bodies inconsistent with Catholic principles.

But the French Bishops did not consider themselves the persons to whom God had entrusted the guidance of the French Church, but rather as a committee directed to consider the matter and to report to the Pope. To their own countrymen they gave no information and no guidance. It is only by indirect ways that their opinion reached any ears outside the Vatican. The Pope also took ample time for preparing his judgment. It is likely enough, as one of the advocates of the Vatican asserts, that he took into consideration much other information than that which came to him through the Bishops; nor could he be blamed for this if his sources of information were trustworthy; but some doubt of their value arises from the subsequent disclosure of the correspondence of Mgr. Montagnini, of which I would say a word here though at the cost of deserting chronological order.

When at the time of the rupture the Nuncio left Paris, he left behind him his secretary, Mgr. Montagnini. In December, 1906, the secretary was expelled from France on the charge that he, though a foreigner, was abetting intrigues against the Government, his papers were seized, those of a properly diplomatic character were delivered to the custody of the Austrian Embassy, and those of a private character were reserved for examination. I do not care to discuss the expulsion of Montagnini or the publication of his letters by journals whether of the papal or of the republican party. To an English mind the whole affair has an unpleasant tone of illiberality and indecency. What is to our purpose is the character of Mgr. Montagnini as disclosed in his papers. They show a mean and malignant mind, ready to believe evil of opponents, to repeat malicious fictions about some of the worthiest prelates and divines, obstinately hostile to independence and progress. Was it to such men that Pius was indebted for the information which led him to set aside the judgment of the French episcopate?

At last, on August 10th, appeared the Encyclical *Gravissimo*, in which the Pope utterly forbade the formation of *Associations cultuelles*, and seemed to refer the faithful to the general law regulating public meetings, which required that notice should be given before each such meeting in order that the police may take necessary measures in the interest of decency and order.

The decision was a sad disappointment to those who regarded the Associations as permissible. Instead of enjoying the undisturbed use of the churches the faithful would depend for Sunday's Mass upon the favorable reply of the police to Saturday's application. It is true that the Government, with real liberality, let it be known that an annual application would suffice, and since then it has procured an alteration of the law regulating meetings in general; but I conceive that at present the priest has no more right to minister in the church than in a barn or lecture hall. He does so only upon sufferance.

Since the date of the Encyclical many attempts have been made to frame an Association acceptable alike to the Government and to the Vatican, but so far without success. The attempts have been hampered by the lack of any clear statement of what the Pope considers essential. M. Briand cannot, of course, pledge anybody but himself, and he would have to carry any mitigation of the law in the face of a violent party of extremists. But he has shown himself conciliatory, and would probably advocate any proposals which did not exclude the laity from all voice in matters of ecclesiastical property, which did not make the Church the actual possessor of the buildings, and which did not expressly recognize the Pope as a beneficiary. Whatever may be the authority of the Pope in the conscience of French Catholics, in the eyes of the State he is merely a foreign prelate, with no claims on the French Government, and not amenable to French law and courts.

The Pope's injunctions received entire obedience. No single Bishop, and only a very few priests, continued to advocate the formation of Associations. A number of earnest Catholics had the courage to address to the Pope a Supplication in which they assured him that his "letter had saddened all good citizens, and rejoiced all the advocates of violence, hatred, and discord"; but their remonstrance had no effect. Good men make new schemes for peace with the almost certain result of failure, because they do not know what the Vatican demands. Meanwhile the Government shows itself forbearing, and worship goes on in the churches as in old times, but with no guarantee for its permanence. It would be impossible to refuse our cordial admiration to the clergy who at the call of conscience have given up their homes and lost the security of their position with a simple heroism worthy of the best traditions of their country. These men are not among the noisy journalists who wreck the Church that they may stir up strife. They suffer and labor in obscurity; and we may hope that they will win back to Christ a noble nation which has in some measure forgotten Him.

A few words may be added as to the probable reasons which led so holy a man as the present Pope to take a course which seems so injurious to religion. There are some who imagine that he hoped that the sufferings of the Church would lead to a Catholic reaction sufficient to sweep away the Republic, to reendow the Church, and possibly to restore the Temporal Power by French bayonets. I cannot think that a pious man would gamble with such vast stakes. If any of his advisers held this hope, they have surely lost their illusions when they saw the equanimity with which the country faces the crisis. A much more probable account is gained when we consider the general temper of the mind of Pius X. That he is a good man nobody doubts; that he is a wide-minded man nobody supposes. There are two rising movements in the Roman Church which such a man is not likely to regard with favor, and which Pius has shown himself to dread—democracy, and freedom of thought. An opportunity of striking both of these occurred in the matter of the Associations.

The proposed Associations are democratic: that is to say, they allow room in the conduct of religious worship for the people. Others besides the clergy were to claim and receive the use of the churches. They would have quitted the position of simple sheep accepting without question the ministrations of the pastors. There may have been little reason to fear that they would invade the province of the clergy, but it was very probable that they would influence the clergy. What the Pope is striking in Italy in the person of Romolo Murri, that he struck in France under the form of the Associations.

Again, there is evident in the Roman Church a spirit of freedom of thought, of which I hope to say more in future letters; and in this freedom Frenchmen are leaders. To take an opportunity of bringing the French Church into closer subjection to Rome may have seemed to Pius a way of checking freedom which he regards as dangerous rationalism. In this respect the prohibition of the Associations may be connected with the action against Loisy. No doubt he was right in thinking that increased influence gained by the laity, not educated in seminaries and less subject than the clergy to discipline, would tend to greater freedom; and it is a fact, welcome to us but probably alarming to the Pope, that an unusual number of educated and devout laymen in France are among the leaders of religious liberalism. A conscientious but narrow-minded Pontiff found in the matter of the Associations an opportunity of striking a blow at what seemed to him the twin monsters of democracy and liberalism. He struck the blow, and he seemed to win the battle. What will be the real result it remains for history to reveal.

Herbert H. Jeaffreson.

TO WATERS STILL.

Bring to me one who can with music stay my grief;
Not with a dirge would I be quieted, but with some chant
Melodious, sweet, point me the way again to heaven's gate,
Wide open fling the door now closed between my heart and God;
Show me the parable of love all centered in the Man
Of sorrows crowned with gracious smiles, who though in agony
Could yet of others' welfare think and pardon enemies.
Sing to me not of that with which I'm choked, but comfort me
With what I lack. Lead me to Shepherd and to waters still.
Until my soul shall bathe in them, my hand shall surely clasp
The other end of crook and I shall face the pastures green.
So shall I then be comforted.

Isabella K. Eldert.

LONDON WILL HAVE A "LIDDON HOUSE"

An Attempt to Reach Men With Better Results

NEW VICAR FOR ST. AUGUSTINE'S KILBURN

Bishop of Argyll at Iona

BISHOP OF OXFORD DEFENDS THE ROYAL COMMISSION

The Living Church News Bureau
London, July 16, 1907

THE Bishop of Kensington, Canon Scott Holland, and the Hon. Robert H. Lyttleton (on behalf of the governors of Pusey House, Oxford) now make authoritatively known, through the columns of the *Times* newspaper, a venture to be set on foot in the autumn—namely, the "Liddon House," or a central house for West London men. They write:

"It has long been felt that the ceaseless demands made at the present day on the time of the parochial clergy in London have become so absorbing that there is need of a body of men who shall be always accessible and able to devote their whole time to men, especially of the educated classes, who feel their need of help on religious questions. To meet this want the 'Liddon House' is to be started with the sanction and approval of the Bishop of London, through the generosity of the governors of Pusey House (well known to most Oxford men), and of a lay person, who wishes to remain anonymous."

It is hoped that at first two, afterwards probably more, priests will be resident there. The first warden will be the Rev. W. B. Trevelyan, who has resigned the benefice of St. Matthew's, Westminster, in order to undertake this important work.

It was announced in this correspondence some weeks back that the Rev. R. C. Kirkpatrick, the venerable and venerated old vicar of St. Augustine's, Kilburn, and of which church he was also the founder, was about to retire from his vicariate. Mr. Kirkpatrick's resignation has now taken place, and he is to be succeeded by the Rev. P. H. Leary, vicar of All Saints', Notting Hill, W. This is an eminently good appointment. Mr. Leary is an Oxford M.A., and was ordained priest in 1877. He has been vicar of All Saints', Notting Hill, since 1896, where he has had to do a good deal of hard "spade work," and which Moderate-Protestant ground he has to a considerable extent turned into Catholic soil.

The church to which he is now going is one of the most notable monuments of the Catholic movement in London. From the very beginning of its history, early in "the seventies," it has had a singularly strong hold on men; even more men are to be seen there on the men's side at the High Eucharist on Sundays than at St. Alban's, Holborn. Architecturally it is a church of marked distinction—from its size and stateliness sometimes called "the Cathedral of northwest London." Although I do not suppose the fact is generally known, this church was what secured for its architect, the late Mr. J. L. Pearson, R.A., the contract for Truro Cathedral. The faithful at St. Augustine's are fortunate in having such staunch Catholics as trustees of the benefice, among whom are Canon Newbolt and Lord Halifax.

The Bishop of Worcester requests the *Times* to state that the announcement of the appointment of Canon Masterman to St. Michael's, Coventry, is premature. No vacancy has yet occurred, nor could the Bishop appoint until the Crown had sanctioned his acquisition of the advowson by exchange (with the Crown), which has not yet been done.

On the Sunday morning after the presentation made to the Rev. A. H. Stanton at Holborn Town Hall, Mr. Stanton preached at St. Alban's, Holborn, on the text (from the Gospel for that Sunday), "I am a sinful man, O Lord"; and in his sermon he made this reference (to quote from the Protestant Dissenting *British Weekly*) to the honor that had been done to him:

"When men all speak well of us, and flatter us, and make a great deal of us, it makes us long to go away quietly and kneel down before the crucifix, and say, 'I am a sinful man, O Lord.' We are only what we are before God, and we are nothing more and nothing less."

The Dean of St. Paul's attended Evensong (4 o'clock) at the Cathedral on Friday, and offered thanks for his recovery. He hopes to leave town some time this week.



THE NEW PAINTING, "THE LIGHT OF THE WORLD," BY HOLMAN HUNT.

I send an illustration of Mr. Holman Hunt's noted painting, "The Light of the World," which has been presented by the Rt. Hon. Charles Booth to London's great Cathedral. The reproduction is from the original engraving, and appeared in last week's *Graphic*. This "Light of the World" is on a little larger scale than Mr. Holman Hunt's earlier work under the same title (now at Keble College), and also slightly different in interpretation and coloring.

The annual retreat of the Society of St. John the Evangelist began yesterday (St. Swithun's day) at Cowley St. John, ending on the 28th. Fathers Puller and Chard have arrived in England from South Africa, and Father Tovey from the United States.

The Cowley St. John *Evangelist* for July contains the following interesting account of the present Bishop of Argyll and the Isles' first visit to Iona, on the occasion of the last festival of St. Columba:

"On the eve of the festival (Saturday, June 8th), the Bishop, accompanied by the Superior-General of the S. S. J. E., landed about noon on the sacred island; they were met by some of the brethren and at once made their way to the House of Retreat. Here Father Hollings was conducting a Day of Devotion, in preparation for the Festival. The subject of the address was Prayer. The following morning, after Lauds and Prime, followed by two plain Masses, the Bishop sang the Mass at eight o'clock, and nine persons communicated. Mattins and Litany followed at eleven o'clock, with a sermon by the Father Superior from the text, 'He, being dead, yet liveth.' He applied the words to the great first abbot of the monastery at Iona, who for thirty-four years had made Iona the great centre of his missionary work. He believed that God had called the S. S. J. E. to revive that work which St. Columba had carried on with such special blessing from God more than 1300 years ago. At Evensong the Bishop preached. On Monday afternoon, several friends met at St. Columba's Hotel to welcome the Bishop on his first visit to Iona; and, afterwards, the Bishop gave an address on St. Columba, in the chapel of the House of Retreat. On Tuesday, at noon, after paying a few visits to people living in the Island, the Bishop left, in company with the priest from Nairn, who had been staying with us, in the steamer for Oban."

The special object of the House of Retreat at Iona, writes Father Hollings, is to afford the members of the S. S. J. E. an opportunity of greater retirement and to allow of more prolonged and uninterrupted prayer and intercession. The House of Retreat is also intended to meet the case of those who,

through over-strain of responsibility in work or other cause, need a time of bodily rest and spiritual retirement, over and above that afforded by an ordinary retreat.

The Bishop of Bristol, who headed the attack in some episcopal quarters on the *English Hymnal* soon after its first appearance, has been asked if he can recognize for use in the diocese the abridged edition of that Hymnal. He replies that after full consideration he feels bound to condemn the abridged edition in terms similar to those in which he spoke of the original edition. Thus his attitude is entirely different from that of the Bishops of London and Southwark.

The Liverpool correspondent of the *Church Times* writes that the Protestant party in Liverpool are quite frankly declaring that Dr. Stratton (the Crown nominee to the see of Newcastle) has given pledges as to his future administration of that diocese. The use of the Church's eucharistic vestments is to be put down with an iron hand; and in other ways the translated Bishop of Sodor and Man will act like a Protestant pope. Well, it may be well for the Catholic cause at Newcastle, and in the north of England generally, to have a Bishop up there who will exert himself to ride the Protestant horse roughshod over Churchmen.

The *British Weekly* and other organs of Protestant Dissenting opinion, have every week for some months past been pitching into Mr. McKenna, the Minister for Education, for not "administering the law" in their euphemistic way of putting it, as regards denominationalism in education. And now he has gone "the whole hog" to allay their clamor. He is initiating a most revolutionary and grossly unjust procedure in the education policy of the Government; he proposes to do by departmental order what he knows perfectly well the nation, as represented by the House of Lords, would not allow him to do by bill. His scheme is to spend £100,000 in building elementary schools in places (being mostly villages) where there are only Church schools, and thus, if possible, to squeeze the latter out of existence. Further, he has issued a regulation that grants are to be withheld from secondary schools and training colleges where a religious test is imposed. In other words, as the Bishop of Truro, who is himself a Radical, puts it in a strong letter to the *Times*, "such a revolutionary principle practically amounts to the secularization of the training of pupils, teachers, and of the students in State-aided training colleges and secondary schools [the majority of which have been built by and belong to the Church]." The Bishop here raises the vitally important question whether the proposed new principle in the differentiation of Parliamentary grants as between denominational and undenominational education is constitutionally valid without the consent of Parliament. The Dean of Exeter, addressing a meeting of Churchmen, said that the Government (by these new regulations) meant to provide "a scourge for the Lords and a sword for the throats of the clergy." The Dean impliedly likened Mr. McKenna to Dick Turpin.

The Bishop of Oxford, who, together with the Archbishop of Canterbury and the Bishop of Gloucester, was on the late Royal Commission of unhappy fame, writes to the Primate in justification of the report of the commission, especially on the subject of the Real Presence, as against the strictures thereon (conspicuous in two instances) of Mr. Athelstan Riley and Lord Halifax. The Bishop had before him the notice of motion which Mr. Riley sent in to the Representative Church Council and which the two Archbishops, as presidents, practically set aside. And as he thought over Mr. Riley's motion and its disappearance he felt "afresh the resentment" with which he has watched "the continual misrepresentation" of the report of the commission, and it is of this that he ventured to write:

"The effect of that misrepresentation has come home to me most vividly through private correspondence and conversation. For I have found that thus are people who really imagine that the commissioners regarded the doctrine of the Real Spiritual Presence of our Lord in the Holy Eucharist as repugnant to the teaching of the Church of England. This strange and utter misconception has been, I believe, mainly brought about and confirmed by those who have treated their own inferences from the report as equivalent to 'statements of doctrinal character' 'adopted by the report.'" (The Bishop is here quoting from Mr. Riley's motion.) His lordship then refers to the "inferences" of such critics as Mr. Riley and Lord Halifax to show what he means. The persuasion amongst many Churchmen that the truth of the Real Presence has been declared untenable in the English Church, howsoever it has come, is untrue; "and no one can justly say that it is warranted by the report." With a view to "do something towards clearing the air for those who wish to do us justice," the Bishop ventures to state the convictions which, as a member of the commission, he signed with "whole-hearted assent." Those convictions are (to summarize them briefly): (1) That the sort of belief and language about the Presence in the Holy Eucharist, and about the effect of consecration, which is sometimes designated by the word "mediæval," is repugnant to the teaching of the English Church. (2) This sort of belief and language, which the Bishop holds to be repugnant to the teaching of the English Church, has affinity, in several ways, with a certain sort of ceremonial, and was discarded by those who drew up the present formularies of the Church. (3) The words and acts of which the Report says that they should at once be made to cease are marked, more or less distinctly, by the common character of this "discarded ceremonial." In conclusion, the Bishop says, *inter alia*, that a year ago he hoped much from the work of the commission. That hope has been "overclouded and imperilled"; but he does not think that it is "quite gone," and he trusts that it may yet be "recalled, and realized." In a postscript, his lordship states that the Bishop of Gloucester has read his letter, and is anxious that the Primate should know that it meets with his entire concurrence.

The Bishop of Oxford's letter to the Primate is not convincing; it fails to remove the bad impression left by the report of the commission on the minds of Catholic Churchmen. It is not enough for the Bishop to say that the commissioners expressly declared their thorough recognition of the doctrine of the "Real Spiritual Presence" as consonant with the Eucharistic teaching of the Church of England. That doctrine may mean nothing but Calvinistic teaching; in fact, historically the phrase "Real Spiritual Presence" has a close affinity with Calvinism. What the Bishop has failed to show, is that the commissioners believed that the doctrine of the Real Objective Presence is tenable in the Church of England. That alone is the true Catholic doctrine of the Sacramental Presence of our Lord Jesus Christ with His Church upon earth; and nothing but that is the true official teaching of the English Church.

The "Palestine in London" Exhibition, which remained open from June 11th to July 2nd, was visited by over 300,000 persons. The success of the Exhibition financially was beyond expectation, and the London Society for the Promotion of Christianity amongst the Jews has largely benefited by the result.

The Queen has contributed £100 to the fund now being raised for the purchase of Glastonbury Abbey for the Church.

J. G. Hall.

THE VAGRANCY PROBLEM.

The discussion of the vagrancy problem was the feature of the Minneapolis conference of Charities and Correction to attract the most widespread public attention. O. F. Lewis, of the Joint Application Bureau, of New York City, presented a paper on vagrancy, which was accompanied by a pamphlet embodying information gained from one hundred charitable societies, from fifty American railways, representing more than half the total mileage in the United States and Canada, and from chiefs of police in many American cities. In addition, reports of commissions and charitable officials in England and European countries were presented in abridged form. Letters were read from the Salvation Army and the Volunteers of America, in relation to their work for the homeless and vagrant classes. In last week's issue of *Charities and the Commons*, Mr. Lewis told what was done in the section meeting on vagrants, and of the plans ahead for a National Vagrancy Commission. It would be hard to say which attracted the more widespread comment in the discussion of the whole question—the huge cost to the railroads of trespassers upon their property, as shown by Major Panghorn of the Baltimore & Ohio railway, or the irresponsible and illegal methods resorted to by at least subordinate officials of certain of them to dispose of bodies without delaying train crews or paying trumped-up coroners' fees. From a different point of view spoke Superintendent Mullenbach of the Chicago Municipal Lodging House, who pointed out that our industrial development in putting a premium on mobile labor makes homeless men; more, that seasonal work and gang construction play into conditions of vagrancy. Repressing the itinerant without getting at these causes cannot bring any permanent results. His belief is that of the injured men who come to the Chicago Municipal Lodging House in a year, more are workmen who have become drifters as result of injuries received at their work—railroading, for instance—than are vagrants who have been injured while tramping it or stealing rides.

The organization of a national committee marks an advanced step taken toward the adequate study and treatment of the question of vagrancy and the homeless in this country—a task which was felt at this conference to be particularly timely for the present years of prosperity.—*Charities and the Commons.*

INTERVIEW WITH DR. LLOYD

The General Secretary Talks of His Trip Around the World

HOPEFUL ASPECTS OF THE MISSIONARY FIELD

Summer Congregations in New York are Small

ST. MICHAEL'S PARISH PREPARING FOR ITS CENTENNIAL

The Living Church News Bureau
New York, July 29, 1907

THE Rev. Dr. Lloyd returned last week from his mission tour round the world, and in an interview with your correspondent gave an account of some of the impressions gained, which was of absorbing interest. Dr. Lloyd was in splendid health and said that neither he nor Mrs. Lloyd had had a minute's illness during the trip, and that in their travels both by sea and land there had been no accidents nor delays. Everything went well with them, and the children they left behind them never had a scratch or pain. Moreover they were received wherever they went with unbounded hospitality.

With regard to the work of Christian missions in general and of our own in particular, Dr. Lloyd is possessed of an enthusiastic hopefulness. The trouble is not, he says, as is commonly supposed, that the people are indifferent to the claims of Christianity, but that everywhere the supply of teachers is utterly inadequate. In Egypt the people are hungry for the Gospel, and there are not enough men to satisfy them. In India, too, notwithstanding the direful impediment of caste, the influence of the numerically insignificant body of Christians is immeasurable. Caste itself, as a result of the Freedom of the Gospel air, is here and there being weakened. The very "Nationalism" which Dr. Lloyd says is unquestionably abroad in India, is a result of the new ideas of freedom and the value of the individual soul, serious as the spread of such ideas under present conditions would be to the Good Government of the country. For, says Dr. Lloyd, the benefits of English government in India are apparent and enormous.

In the Philippines the experience of the travellers was equally pleasant. The prospects are hopeful, notwithstanding the grave difficulties. The leading Filipinos want Christianity, that is to say they see perfectly well that what they need is the character, strong and free, which is produced by the teaching of the missions of our Church. But there, too, the cry is for men, men.

And in Japan, where it is often supposed that the sole desire is for the development of a native ministry in a purely Japanese Church, the urgent request is being made that men and women may be sent to them. At the recent convention of the diocese of Kyoto, by unanimous vote, the request was made that twelve men be sent to as many places where there is urgent need for them. This is true also, and to a greater degree possibly, in Tokyo. Another cause for encouragement is the fact that throughout the mission field there is an intense desire amongst Christians of every name to get together in every possible way.

There can be no question, after a talk with Dr. Lloyd, of the value his tour has been to him. He is electric with an energy and hope which by the grace of God are going to be communicated to all with whom he comes in contact.

The summer attendance at the larger parish churches is very small, except where either there is very little or no diminution in the regular work, or where special efforts are made to attract the summer population and visitors, as at St. Bartholomew's. Good sized congregations are present every Sunday, and indeed at the week-day services, at St. Ignatius', St. Mary-the-Virgin's, the Cathedral, St. Agnes' Chapel, and at old Trinity. Of course in the poorer parishes and missions the attendance is as usual. Bishop Potter came to New York, with Mrs. Potter, specially to preach at the open air service on the Cathedral grounds on Sunday, the 21st. There was a large attendance, which included a goodly number of mothers and children sent up by the Bishop's own arrangement from the crowded tenements to enjoy the green grass and fresh air of the Cathedral Heights.

The Rev. H. M. Barbour has returned to his work at the Church of the Beloved Disciple after a prolonged trip abroad.

In the fall there will be held at St. Michael's a normal study-class for missions for men. This class will be made up of two or three representatives from eight churches near St. Michael's, under the leadership of the Rev. E. P. Smith, educational secretary of the Board of Missions. Six or possibly seven sessions will be held. The subject will be "China." The object is to train men to teach classes in their own parishes. St. Michael's will celebrate the centenary of its foundation on St. Michael's day, Sunday, September 29th, 1907, and the day following. It is the desire of the vestry to place suitable memorials in the church and to dedicate them on that occasion. These are solicited from the members of the congregation, from those who have worshipped there in former years, and from the descendants of still earlier generations of worshippers. The children are to place above the font a baptismal window. A pulpit is to be the similar gift of the adults, that those who have heard the gospel in the century of the Church's life now past may proclaim the glad tidings to the century to come. These memorials will be presented and dedicated on St. Michael's day, together with a Book of Memorials, to be preserved in the archives of the church, containing the names of all donors, and of those in whose memory the gifts are made. It is hoped also to bring together at the memorial services on St. Michael's day and the gatherings in the parish house on the Monday following, so far as is practicable, former members of the parish, and the descendants of former worshippers, especially of former clergy, wardens and vestrymen of this parish.

The fresh-air work of St. Michael's among children is extensive. One of the parishioners has put at their disposal a beautiful place in the Delaware Valley, between Port Jervis and Milford, Pa., consisting of 300 acres, mostly woodland, with an old half-ruined house upon it. The same kind friend has furnished tents for camping. Here the choir boys camped last summer and here they will camp again this year, the house serving for dining-room, kitchen, and living place for the cook, the boys living in the tents. Another parishioner has given the money to take the boys of the choir to this camp for two weeks. The girls' choir, St. Cecelia's Guild, is endeavoring to raise the money to provide for a similar vacation.

MISSIONARY BULLETIN.

New York, July 23, 1907.

WE can now report progress for another month under the Apportionment Plan for securing the necessary funds for the General Missions of the Church. To July 1st, as compared with that date in 1906, there is a decrease in offerings from parishes and individuals of $5,100.46. The number of parishes sending offerings to the above date is smaller by 194 than a year ago. Last year to July 1st the number was 3,532. This year 3,338.

During June two more Apportionments have been completed—Montana and Arizona. The list now stands, therefore, East Carolina, Montana, North Carolina, and West Texas, and the districts of Alaska, Arizona, Asheville, Boise, Duluth, Honolulu, North Dakota, Porto Rico, South Dakota, Kyoto, and Tokyo, fifteen in all.

There is an increase in the offerings from the Woman's Auxiliary, from the Sunday Schools, and in receipts from interest, so that the net increase to July 1st is $3,862.22.

Under the Apportionment Plan this year $656,675 was asked for. In the ten months past we have received toward the Apportionment $373,903. Less than two months remain in which to receive the large amount still required, if all of this year's appropriations are to be met.

Three thousand three hundred Parishes and Missions containing some five hundred thousand communicants have sent offerings.

Two thousand nine hundred Parishes and Missions containing about three hundred thousand communicants have not yet sent offerings toward the Apportionment so far this year. THEIR OFFERINGS PROPORTIONED TO THOSE ALREADY RECEIVED would accomplish the result so much desired by all. The pledges and appropriations for the General work mere made by their representatives in faith that they would respond. Those who have contributed are justified in expecting that all others will do likewise, according to their ability.

The Sunday School Lenten Offering to July 1st amounted to $130,716.67. This is $89.40 more than was received to July 1st last year, and comes from three thousand six hundred and thirty-nine Sunday Schools as against three thousand five hundred and seventy-five last year. Will all rectors kindly inquire whether all of the Lenten Offerings of their schools have been sent in, and, if not, have them remitted promptly? Last year fifty-three Sunday Schools giving over $1,700, did not remit until after September 1st, and so failed to appear in the printed list.

GEORGE C. THOMAS,
Treasurer.

MISSIONARY KINDERGARTEN FOR CHICAGO

New Enterprise Attempted by the Woman's Auxiliary

MUCH PROGRESS IN SUBURBAN CHURCHES

What is Being Done at Sheridan Park

THE CHURCH IN CHICAGO DOES NOT GO TO SEED BECAUSE IT'S SUMMER

The Living Church News Bureau
Chicago, July 29, 1907

WIDESPREAD interest is being taken throughout the summer by the various branches of our Woman's Auxiliary in the final plans for beginning a "Missionary Kindergarten" under the auspices of the diocesan branch of the Auxiliary, in Chicago, this fall. From time to time we have noticed in these columns the various addresses which Miss Jeannette L. Sturges, of Elmhurst, who originated the plan, has made at the local meetings of parish branches, and also at one of the monthly meetings of the diocesan branch, during the past few months. At the annual meeting in La Grange the whole strength of the Chicago Auxiliary was pledged to inaugurate this new and very important work, and the diocesan president appointed a strong committee, with power to make all necessary preliminary arrangements. Miss Katherine D. Arnold is the chairman, and among the other members are Mrs. H. B. Butler, Mrs. W. D. C. Street, and Miss Sturges. Most of these plans are now made, and nearly one-half of the $1,000 needed for the first year's work is already pledged or paid. The offering at the semi-annual meeting of the diocesan branch, on October 31st, will be applied to this balance, and each local branch has been asked to do something during the summer to raise money for this purpose. The enterprise has enlisted enthusiasm everywhere. Some of the North Shore Auxiliary branches are planning a lawn-fete in the latter part of the summer, in one of these attractive suburbs. In one parish the local branch of the Auxiliary was assisted by a society of young Baptist girls, who became so interested that they asked permission to help raise money for the kindergarten. The Irving Park branch has donated a piano, and through a member of Epiphany's Auxiliary some forty articles of kindergarten furniture, ranging from a stove to a picture of George Washington, and including chairs and tables and the like, have been given by the kindness of the former managers of an independent kindergarten which is now being discontinued for lack of organized support. Thus nearly all the furniture has been secured already, and the committee, with the coöperation of the diocesan officers and the Bishop, are now deciding whom to call to the position of teacher. There are several excellent teachers who are available, all of them, of course, being Churchwomen. The site of the kindergarten has been selected, through the advice of many social workers familiar with conditions in Chicago, among them being some members of the Bureau of Charities. It is in a neglected quarter of the southwest side, between the stock-yards and the lumber yards, called "Bridgeport," and thickly settled by foreigners, mainly of Polish nationality. A carefully compiled set of rules and regulations, coined in part from the experience of other missionary kindergartens now at work under the auspices of various Christian bodies, has been adopted, and the opening of this new departure in the Auxiliary's assistance of City Missions is anticipated with great interest all through the diocese. The work will probably be commenced early in September.

On the 22nd of July ground was broken for the new parish house at Maywood, which has become a certainty through the energetic leadership of the Rev. E. Croft Gear, after a year or more of careful planning. The new building will be two stories in height, and will contain rooms for the Men's Club, with reading room, shower bath, and checkroom, and a fine auditorium holding 300, with a stage and dressing rooms and a large kitchen. In addition to this much needed improvement, the Church of the Holy Communion, Maywood, has been lately re-decorated within and painted without, and the chancel has been remodeled. These signs of external progress are well matched by the enterprise which has lately organized a Men's Club with 60 members, and these will probably be increased to about 100 members, during the fall and winter. Maywood is a growing suburb, and our parish there is entering upon an unprecedented era of usefulness and expansion.

An unique instance of what a mission in a small town can do, under able leadership and with opportunities at hand, is supplied by the work of the Church in New Lenox, during the past year. New Lenox is a village of 150 inhabitants, situated in the midst of a rich farming community, about 32 miles from Chicago. We have had a church there, organized as a parish, since 1877. During these 30 years the work has gone on quietly, about 25 families being identified with the parish. One year ago Mr. John Henry Smale, a candidate for Holy Orders, took charge of this work as lay missionary. A men's club of 30 members was organized during the winter. They rented the rectory, paid a janitor to keep the rooms open every evening, and once a week they had a meeting with a visiting speaker, usually from Chicago. Early in the career of this club a movement was started to improve the village, and this has already resulted in successful negotiations with the electric railway officials of that part of Illinois, who have started to build eight miles of road from Joliet to New Lenox, having received a bonus of $25,000 from the New Lenox people, raised in town meeting largely through the efforts of this parish men's club. Two miles of this road have already been built, and a new era is opening upon New Lenox. Fifteen members of this club have organized themselves into a brass band, and all this spirit of civics and coöperation has come into this village because the Church has taken hold of the situation, and has rallied the men together for a set purpose. Among all the good things which have come to this diocese since the inauguration of the Men's Club movement, about five years ago, there are few which have surpassed in proportion this first year's record of the men's club at New Lenox.

A summer session of the Sunday School is being maintained by several of the parishes in the city, though the attendance in some cases is not large. It possibly bears some fair proportion to the enrollment of the "vacation schools" which are such a feature of the public school work in Chicago. This year the last Sunday in June was observed in a number of Sunday Schools with special exercises or services. At St. Andrew's each child received two plants, in pots, as a present, to mark the closing session. At the Church of the Epiphany, right after the mid-day service, there was held for the first time a "Commencement service," with the vested choir, at which the clergy awarded certificates of graduation or of promotion to the scholars who had passed the written or oral examinations of the year. Each of these certificates was signed by the rector, the superintendent of the school, the grade superintendent, and the class teacher.

The endowment fund of the Church of the Epiphany has lately been increased by the gift of $500 from the estate of the late Mrs. Arthur N. Fisk, completing a bequest of $1,000. The late Mrs. Fisk was formerly a member of the parish, but had moved to Oak Park some two weeks before her death, which took place about two years ago. Her will also included a bequest of $1,000 to Grace Church, Oak Park.

Since the summer began, the suite of rooms in the Masonic Temple, No. 510, which has been occupied by the Church Club of the diocese for several years, has been thoroughly refurnished, with a new rug and a general renovating of all the offices and rooms. This was done by the members of the club, who raised a special sum by individual contributions for this purpose. The rooms occupied by the Bishop as his office have also been repartitioned so that they are to be much more easily utilized than has been possible with their original arrangement.

The Chicago Brotherhood men have not been inactive since summer began. The executive committee of the Local Assembly is hard at work arranging for a large delegation for the Washington convention, and the indications now point to a record-breaker in point of numbers.

One of the first missions in the diocese to issue a Year Book is St. Simon's, Sheridan Park. This active congregation has recently published a pamphlet of about 25 pages, with a description of the various events which led to its organization as "the youngest child of St. Peter's, Chicago." After careful preliminary discussion, the organization took place at the residence of Mr. Samuel Finney, 1444 Wilson Avenue, on the evening of August 26th, 1902. The services were at first held in the station of the Chicago, Milwaukee and St. Paul Railway, until the following January, when the mission moved to a store on Evanston Avenue, just then vacated by the Congregationalists of Sheridan Park. The building fund was started in January, 1903, by a gift of $1,000 from Mr. W. J. Bryson, St. Peter's senior warden, the congregation of the mission contributing $1,600 at the same time. In seven months from its inception, the mission numbered 43 families, 169 souls, and 103 communicants, and there had been 8 Baptisms, 11 candidates confirmed, and the

Sunday School numbered over 80. There were four organizations for women and three for men, besides the choir and Sunday School. During the following year a lot was purchased for $7,000 large enough for the church and parish house, and the corner-stone of the present church was laid on October 27th, 1904, the building being first used on January 1st, 1905. Since then the debt on the church and parish house lot has been reduced in the sum of about $5,000, and the total remaining balance unpaid was $8,300 on the first of last May. The mission has thus in less than five years accumulated property valued at $20,000, all paid for except this incumbrance. With notable courage the mission has now undertaken to build a parish house, as soon as the sum of $3,300 can be raised to reduce the funded debt to $5,000. Most of this sum has already been subscribed, and Mr. John Sutcliffe, the well known architect, has prepared plans for a commodious parish house which will soon be erected. The mission now numbers 137 families and 528 souls, of whom 347 have been confirmed. The priest-in-charge is the Rev. Herbert B. Gwyn, and the treasurer of the parish is Mr. W. C. Englar, a son-in-law of the late Eugene Field. The growth of St. Simon's has fully kept pace with the general growth of Sheridan Park, which is one of the most prosperous parts of the North Side of Chicago. TERTIUS.

THE MARTYRS OF JAPAN.

BY EUGENIA BLAIN.

ST. FRANCIS XAVIER, that ardent apostle, journeying eastward on a mission to heathen lands, in the sixteenth century, lingered at Malacca. Thither came likewise, though impelled by a very different motive, a young nobleman of Japan, fleeing from the terrors of an evil conscience, endeavoring to escape the haunting recollection of a crime. Having appealed in vain for consolation to the priests of his own country, and learning of the presence in the island of a "holy man" of another faith, he applied to St. Francis. Prostrate, after the fashion of his people, in bitter humiliation, he poured forth the tale of his woe, imploring counsel and enlightenment.

Moved with deep sympathy, St. Francis eagerly responded. He pointed to the cross, while he told its wondrous story and explained the efficacy of our Lord's Passion. Listening to the burning words, with eyes fixed on the crucifix, the young man found faith stealing into his heart. He believed. His distress melted away and the joy of pardon took possession of his soul.

St. Francis recognized in the contrite and receptive spirit thus displayed, a manifest suggestion which he dared not disobey. As soon as it was possible to perfect his plans, he set sail for Japan, taking as his sole companions one chosen priest and the young noble, to act as guide and interpreter.

The success which attended this venture of faith surpassed his wildest dreams. From far and near the inhabitants flocked to receive the message he brought and accepted it with enthusiasm. Like a flame of fire tidings of the new religion sped through the land. Other priests followed St. Francis across the water, and missions were established. The children were gathered in schools and not only taught secular learning, but were trained equally in the devotional life. The character of our Lord was depicted as the model for their imitation; His deeds were the standard whereby to measure their own.

During a number of years the missionaries continued their labors without hindrance and with unabated zeal. In apostolic fashion, two by two, they went forth, journeying afoot through the country, taking neither purse nor scrip, ministering to the sick and dying, welcome everywhere and baptizing multitudes of converts. No premonition of coming danger disturbed their peaceful serenity; giving thanks to God for so abundant a harvest, they went on their way with joyful hearts. Not only were large numbers of the peasantry won by the preaching of the cross, but its potent influence extended to all classes of society. Princes and lords of the realm, courtiers and noble ladies sought admission to the fold of the Church. In Nagasaki the entire population adopted the new belief. The temples of Buddha were demolished, and upon their ruins rose splendid churches dedicated to the true God. Throughout the length and breadth of the land were to be found monasteries, colleges, hospitals, schools, churches.

But ominous clouds, black and lowering, began to darken the summer sky. The Buddhist priests viewed with implacable resentment the growth of an exotic religion which was rapidly superseding their own, and were ceaseless in their endeavors to accomplish its overthrow. Among the Christians themselves dissensions arose. The Pope had given to the Order of Jesuits exclusive rights in the mission field of Japan, and other priests who ventured to enter the country were regarded as intruding on forbidden territory. The hostility between the various orders and the violent disputes which arose, created a profound and most unfavorable impression, the heathen being naturally astonished at so great disparity between precept and practice. Foreigners were freely admitted into the country. Though nominally Christian, their manner of life was sadly at variance with the creed they professed. Many merchant vessels entered the harbor. Among them came Portuguese slave-ships, and thousands of hapless natives were seized and carried off, to be sold into captivity. The Christians, by reason of their great numbers, formed an important political party, and their leaders attached themselves to the prince of a lately deposed dynasty, presumably with the object of replacing him upon the throne of his fathers. So many sources of distrust and irritation combined to produce a very general sentiment of aversion to Christianity through the empire.

But that which finally occasioned the outburst of the storm in all its fury was a panic of fear which seized the government; and it is said to have been primarily due to the reckless remark of a Portuguese shipmaster.

"The priest came first, the army will soon follow," were the fatuous words which, being duly reported, came at length to official ears, where they assumed an exaggerated importance and suggested an altogether groundless suspicion. Apparently a grave peril threatened the nation, and safety must be secured at any price. The edict went forth, announcing the expulsion of all foreigners, including the Roman priests, and the closing of the ports; and, instigated by the Buddhists, a war of extermination was begun against the native Church, with a perfect frenzy of bloodshed. More than two million persons were slain in the terrible massacre, which continued many years before its object was apparently accomplished.

The story of the persecution is found not only in Japanese and Jesuit chronicles, but is also narrated in the literature of many nations. All accounts agree in describing it as of unparalleled atrocity. Ingenuity was exhausted in devising novel and excruciating forms of torture. This was partly because of the resentment awakened by the holy fervor of the Christians. Far from displaying alarm or shrinking from their fiery trial, they exulted in it and welcomed the opportunity to win the martyr's crown, which in imagination they seemed to see visibly suspended before their eyes, radiant with celestial glory. Never was there exhibited to the world greater loyalty and devotion to the faith. Mothers carried their infants into the flames to save them from pagan influences, and out of the midst of the fire exhorted their little ones to perseverance. Bands of martyrs went to torture and death with songs of rejoicing. When it was found that public executions only intensified the enthusiasm, the victims were incarcerated within prison walls, and in the dark seclusion of lonely dungeons encountered their terrible ordeal of suffering. A commission of inquiry was appointed, and secret agents employed for the apprehension of Christians, and a mode of detection was commonly used, called "trampling on the cross." Metal plates were cast, bearing the image of the crucifix. These were carried from house to house in order that none might escape the test, and all, men and women alike as well as little children, were forced to tread upon the sacred emblem. Those who dared not commit so awful a sacrilege, were at once revealed as Christians.

After nearly a century of existence, the Japanese Church became extinct by the transfer of vast numbers of its members to the Church Expectant. Few traces of it remain upon the earth. When the country emerged from its seclusion in 1852 and the ports were reopened to the world, a small remnant of the faithful in the vicinity of Nagasaki betrayed themselves by the exuberance of their joy at the event. A simple form of worship had been secretly maintained for three centuries, despite the threatening edicts from time to time published.

The ancient antipathy has not yet entirely disappeared. Relics of it still remain in remote regions. It is occasionally manifested and has in some cases proved a serious obstacle to the success of modern missions.

IT IS OF the utmost consequence that before we judge others we should have judged ourselves. And to have done that truthfully has a tendency to make us charitable, because we are deeply conscious of our own need of merciful and lenient consideration.—*Bishop of Birmingham.*

SERMONS TO HIMSELF.

By an Up-to-Date Parson.

A PESSIMIST IS ONE WHO SAYS THAT THINGS ARE BAD, AND ARE GETTING WORSE, AND THERE IS NO HELP FOR IT.

AN OPTIMIST IS ONE WHO SAYS THAT THINGS ARE BAD, BUT NOT ALTOGETHER BAD, THEY NEED NOT GET WORSE, AND BY GOD'S HELP WE CAN MAKE THEM BETTER.

I.

ON SLANG AND CONCEIT.

A BRIGHT idea has just occurred to me. Not that I mean to imply that bright ideas do not frequently occur to me. Any of my parishioners, especially the unmarried young women, will tell you that my sermons are full of bright ideas; but this one seems to be particularly clever, if I may be allowed to say so.

A parson preaches to other people, and seldom gets a chance to hear a good sermon; why should he not occasionally preach to himself? His parishioners often say, "Oh, yes! you have it all your own way in the pulpit. You say just what you please, and no one can dispute you, and we never have any chance to answer back and preach to you. The clergy need some pretty plain preaching just as well as laymen do, and we would like to get a chance at you once." Now of course I admit that there is some truth in this; and if a parson's parishioners cannot preach to him, why should he not occasionally address a sermon to himself from the layman's standpoint, so to speak? Laymen criticise preaching a good deal behind the parson's back, but they seldom make any helpful suggestions to him; and so in the most difficult work in the world, if he is not unusually wise and clever, he is left to blunder along as best he can without any help. I would like to see the average layman preach two or three hundred sermons a year to the same people and not sometimes make pretty bad work of it. However I think a little plain talk to myself during Lent will do me a lot of good. You see there are many advantages in this plan of preaching to one's self. In the first place, when a parson addresses himself he knows his audience pretty well, or he ought to, anyway, and he can say what he pleases without the slightest regard for the feelings of his vestry, or his wealthy parishioners; and then he can stop when he gets through, without making a painfully desperate struggle for an oratorical climax. He does not need to talk platitudes, or use padding, as most of us do, or express himself in long words nobody understands. In fact, if occasion requires, he can say some things to himself which really ought not to be said in public before a fashionable audience, and which such a refined congregation as that of St. Jude's would not for a moment tolerate. Think what a luxury to be able to say to somebody just what you really think, to call a spade a spade, and not get weak in the knees while you are doing it.

Then you see the parson does not have to worry as to whether his preaching is filling the pews, and so paying the interest on the church mortgage. He simply has to fill one chair, say a comfortable reclining chair, and light a good cigar, and shut his eyes, and say anything he pleases.

Moreover, who could appreciate my sermons as well as I do? One of the hard things about the work of the ministry is the constant feeling that our best efforts are heard without appreciation; that no matter how high our own souls may soar, the average person in the congregation is probably thinking about something else most of the time, though of course I would not want to be quoted saying a thing like this. Is not a parson, by reason of his professional training, fitted to know a good thing when he hears it, and why then should he not enjoy his own sermons to the full?

Well, if I am going to preach to myself, the first question is, how shall I address myself? I cannot very well say "dearly beloved brethren," because I am a bachelor you see, and there is only one of me. I suppose that I might say, Dearly beloved William, if that did not sound a trifle conceited; but after all, why should it? Does not the Bible tell us to love our neighbors as ourselves? How can we love our neighbors unless we love ourselves? Yes, I think that Dearly beloved William will do well enough. I never have been accused of being deficient in a proper respect for myself, and of course one must consider one's office; and certainly it is not the fault of the women of the parish, with whom the parson spends much of his time, if he does not think that he is well worth loving. I believe that on the whole it is a very good thing to have a certain reasonable amount of self-love, because it protects one so thoroughly from the painful stings of what might otherwise seem to be quite just criticism.

So, in view of all these facts I see no impropriety whatever in addressing myself in these discourses as "Dearly beloved William!" There will be no necessity of writing down my other name, because I may find it necessary to say some things to myself which it would be better that my parishioners should not know, some things which it would not be wise to commit to writing. We all have our faults, and I will admit that I have mine, at least a few trifling peccadillos which need attention. Then I suppose that a priest usually has what we may call professional faults or weaknesses; that is, faults which are in themselves incidental to his professional work as a priest in the Church, which are characteristic of the class to which he belongs. I dare say that I have my full proportion of such sins to answer for; and as I mean to be strictly honest with myself, these shortcomings must come in for proper chastisement.

Well, then, here goes:

Dearly Beloved William:

We are gathered here this beautiful Sunday morning—oh, I forgot! I am quite alone, and am addressing myself; so I cannot be "gathered." Well, it will take some time to get used to this new method of address. We are all creatures of habit. Now, William, remember that you are talking, or rather preaching to yourself, and don't be prosy and platitudinous. It is not the least necessary under the circumstances. Take off your coat and get right down to business. Get a hustle on, so to speak. That sounds slangy, doesn't it, William? But then you know you always did have a fondness for slang, and why shouldn't you? A certain amount of it in a sermon is like the onion in the salad; it gives flavor and zest to one's appetite; and then you know that the younger element in your congregation like a certain amount of not too coarse slang. It sounds familiar and striking, and just a little sensational, and daring, and up-to-date, and shows that you are no prosaic old fogy, but a real, live, twentieth century parson, one of the people, so to speak; and that you do not propose to be held down to a lot of conventional traditions in your sermons. You intend to speak the language of the man in the street. You are advanced, outspoken, unconventional, eloquent; in short you claim the freedom of an original genius in the pulpit.

And yet, William, now I come to think of it, last Sunday when you said that St. Peter was a hustler, and in giving out your notices you said that you did not want any paper collars for the missionary box because they would not wash, you noticed a distressed look in old Mrs. Martin's face, even if the choir boys did laugh; and you forgot that the stately dignity of the liturgy makes slang in the pulpit all the more glaring and distasteful to devout people. Yes, William, you had better cut out the slang; for after all, it does not bring you in touch with your audience as you thought it did. To make a man smile and persuade him that you must be a jolly good fellow, is not quite the same thing as to convince him seriously that he sorely needs something you were sent to offer him, salvation from the power and penalty of sin. And then he may think you shallow and fresh, even though he likes to be amused for twenty minutes by what you say. Slang does not pay, William, because if a man were in any very deep trouble, fighting some great temptation, or overwhelmed with some terrible doubt, slang in the pulpit would not convince him that you were just the sort of a person to whom he might go for help.

Now what was it I was going to say to you when I got switched off on slang? Oh, yes, I know. I am afraid, William, that you are getting to think just the least little bit too much about the cleverness of your own sermons. Last Sunday, when Mrs. Strong met you after church, and told you that she thanked you so much for such an eloquent, helpful, delightful discourse, and asked you to go home to dinner with her, you know you felt a nice warm thrill up and down your spine for some time; and when she added that she feared that you would not be allowed to stay long in such a narrow field of work, but would be claimed by some metropolitan pulpit where your talent would find its proper sphere, you allowed yourself to think that at last you had found a parishioner who understood you at your true value, and was quite unusually discriminating in her appreciation.

And yet, William, you must confess that about a third of that sermon was from Liddon, another third from Phillips Brooks, and the rest was mere padding and patchwork, homiletical putty, used to fill cracks and holes in your work. It is very painful to have to remind you of this, William, but it is

better that you should realize it. You have been priding yourself on your originality; but you see there isn't anything very original about your sermons (which is fortunate for you) except the original way you have of combining misfit portions of other people's work, and passing it off for your own. If you think that you have any special ability to preach, it is not a thing to be proud of, but a gift which involves an awful responsibility in its cultivation and use; and the thought of the responsibility ought to make you kneel on the altar steps and beg for mercy from Him who sent you to speak in His Name.

And yet, at the dinner table you cleverly led the conversation around to the point where your host could hardly help giving you a lot more taffy about your sermon, much as a poodle begs for sugar; and you looked pleased and self-conscious when you got it. You ought to be ashamed of yourself, William, you really ought.

Oh, dear! It is awfully stupid work preaching to one's self. It never occurred to me before that one of my sermons could make anybody uncomfortable, least of all myself. I think that the next sermon in this series will be on "the delights of the heavenly rest." That certainly is a safe subject, and ought not to make me feel so utterly miserable as I do now. I think that I will go over to the Wattersons'; they have afternoon tea at five, and there is sure to be a jolly crowd there, and it will help me to throw off my depression.

AMPLE MONEY FOR MISSIONS UNDER THE APOSTOLIC RULE FOR GIVING.

By the Rev. Geo. C. Harris, D.D.

THE Church of to-day seems to have departed little from the Church of the Fathers in the matter of the Faith, and but little more in the matter of Worship, while in Discipline and Duty there is left scarce any mark of identity, and only faint resemblance and correspondence.

If we take the matter of Christian Giving, which is at once duty and discipline, we find notable contrast between the ancient and the modern. As a rule, Christian men do not, nowadays, deny themselves anything in order to have left them larger means to give to God.

If Faith be the same and the worship nearly identical, there must be found somewhere, a reason not appearing on the surface, for the failure of correspondence in the matter of giving.

It is not sufficient answer to be told that men have changed. Men have not changed except so far as they must change to be natural under their changed environment.

Time was when the clergy were patterns and examples to the flock of patient, laborious, and persistent self-denial. Serving at the altar they lived of the altar. A *living,* a plain living for *an individual,* was what he should receive who served the altar. Under such rule, it was easy for the Church, made up in large part of the very poor, to maintain, not in respectable case, but in life and labor, the entire college of apostles with a great company of elders and deacons, and yet make liberal contribution to the relief of more destitute missions throughout the known world. To-day from a Church rich and in some respects powerful, it seems difficult, with all appliances at command, to obtain contributions at all adequate to the demand. The various new schemes suggested to meet the difficulty would seem to indicate that the matter of clerical support were an entirely new question in the Church, whereas there is not one that is older, nor which in ages past has received fuller adjudication and settlement.

Still it must be confessed there is a new element in it, growing out of the changed relation of the clergy to the social life of the time. Added to the question of "clerical support" which is old and for which there is an apostolic rule divinely ordained, there is the further social question of family support for which there is no apostolic provision. It may be fairly doubted whether there be in all the Church a single priest who, being able to do duty at all, does not or might not receive from the altar itself an amount sufficient to maintain him personally in reasonable comfort. It is not at all clear that any priest can demand more as matter of right. It can hardly be made to appear that more than this was pledged by the Head of the Church or by any one lawfully interpreting the Church's mind. That Bishops and vestries do sometimes, indeed generally, promise more than this, is nothing to the point. No objection can be made to a contribution from able and willing hands, larger than the minimum, except in those cases where the result would be the reduction of wages to some other worker, or in which the number of workers would be reduced. The point now sought to be made is that the clergyman cannot demand as his right a larger provision for his maintenance than would be necessary for a single individual.

The right of the clergy to have families is one too long ago settled to be now reopened for any purpose; but the right of the clergy to demand *of the Church* support for those families is not only not settled or admitted, but would seem to be in contravention of the Church's right to have the services of a priest upon the payment of an amount sufficient to maintain him. As the kingdom wherein he serves is not of this world, so the compensation which the faithful priest looks for is not of this world —even his maintenance is not of the nature of compensation. True, "the laborer is worthy of his hire," but the priest is not that laborer nor is this his "hire." But if the laborer be worthy of his hire and the ox of his eating, by how much more is the priest worthy of his living—living that he may labor, that he may bear with strong and faithful heart that burden of the Lord which itself shall be his exceeding great reward!

Whether the Church would respond to the demand for what is needful to maintain such a priesthood ought not to be doubted. Christian men of our time are not mean or niggardly or stingy in the presence of an object which makes its own appeal to their generosity. Let self-denial manifest itself in the life of the priesthood, let these consecrated men testify through it their strong faith in the supernatural, and the Church under their hand will spring forward to larger ventures and higher living.

PROGRESS IN MEXICO.

By the Ven. L. S. Bates,
Archdeacon of North Mexico.

THIS is Wednesday, and at the hour of prayer I went into St. Mary's Church to say the Litany. As I opened the Prayer Book, a Mexican woman with her little son came in, and in her hand she carried our Prayer Book in Spanish. I began the service and said:

"O God the Father of Heaven; have mercy upon us miserable sinners." This woman replied:

"Oh Dios Padre Celestial; apiádate de nosotros, miserables pecadores."

Thus the service continued, I in English, and this woman intelligently making all the responses in Spanish. This woman cannot speak English and is not a communicant of the Church. She may yet be.

A few days ago, a young man, a Mexican, not yet twenty years of age, came to me and said: "I like your Church. Of course I am a Roman Catholic, because my father brought me up that way. But I want to find the best."

These are illustrations from real life of what I have often said would take place when our Church is properly seen by the Mexican people. They have taken our style of dress because they have seen that it is the best. They eagerly take on our methods of business. They are rapidly adopting our social customs. Why should they not as well adopt our Church?

This they will do when they see it advantageously presented as it is here in Chihuahua. There is no proselyting here and there need not be anywhere. Thus far in most places in my district our services are held in halls and parlors that cannot from the nature of things be at all Church-like. These services are helpful to Americans who understand the situation. But they cannot impress the Mexicans.

In a few days I am going out to Madera, one of the newest towns in Mexico. It is reported that there are 700 Americans there. The General Manager of the Chihuahua & Pacific Railway Company has kindly offered to take me in his private car. This new town is in the heart of pine woods which extend from north to south some 400 miles and 150 miles from east to west. Two new railroads have recently been built into this section. I am going there if possible to possess this land for the Church. Why should not the Church be the first to enter there?

Chihuahua, July 17, 1907.

PATIENCE is a great grace. The patient soul, lord of itself, sits imperturbable amid the jars of life, and serene under its frets. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Hence we infer that where patience is "perfect" naught else will remain imperfect. Tribulation cannot but be a privilege, inasmuch as it makes us, so far, like Christ. O tender Lord Jesus! who layest not upon us more than we can bear, give us patience in tribulation, a courageous sweet Patience, a patient, indomitable hope.—*Christina G. Rossetti.*

CHURCH WORK AMONG THE WORKING CLASSES.

By the Rev. E. M. Frank.

A HOUSE to house visitation on the West Side of Chicago revealed the fact that about seventy-five per cent. of the people habitually absent themselves from religious worship, funerals and weddings excepted. This estimate includes the children who do not attend Sunday School. Many children do attend Sunday School, however, whose parents attend no church at all, so that Sunday School workers are hindered by a lack of coöperation on the part of these parents. These children are very prone to lapse from religion as soon as they enter the industrial field at the age of fourteen years. The reasons given for this non-attendance at church are, that after they go to work, they have no leisure to attend church, or that their work is so exhausting that they are too tired to come, or that they are unable to contribute toward the support of the Church because of their meagre wages and therefore do not feel that they ought to attend.

When these workers become parents there is a still greater falling away from religion because of their increased duties. Statistically, about twenty per cent. of all the wage-workers attend church. Among married wage-earners, however, the proportion of church attendance would not exceed fifteen per cent. These statistics include people who come from Roman Catholic countries. Church attendance in Europe is somewhat larger than in America, and this may be due to the fact that the burden of support is carried by the State. At the same time, it would be a very liberal estimate to say that thirty per cent. of the people attend church.

It was the writer's privilege a few years ago, to attend a congress of the reformed religions, held at Basle, Switzerland. This congress included representatives from the Old Catholic, Lutheran, Dutch Reformed, German Reformed, Evangelical, Calvinist, French, Swiss, and many other Churches. The general opinion expressed by the leaders of these reformed churches was, that the bodies which they represented had failed to reach the working classes. In an address made by one of the professors of the theological faculty of Heidelberg, the statement was made that the Protestant religions of northern Europe were sick unto death, because they were not reaching the masses. In Roman Catholic countries there is a better church attendance, but even there conditions are far from satisfactory. The treatment that the French Church has but recently received at the hands of the government in that country shows conclusively that the masses are no longer with her. The Italian Government has treated the Roman Church in the same way. Let us hope that in the Providence of God it may be the mission of our communion to again carry the Gospel to the poor, as she is the least hampered and most able.

CHURCH SUPPORT AMONG THE MASSES.

While travelling as interpreter to the late Bishop Kozlowski, I discovered that 25 cents a month per adult, was all that could be expected from the working classes for Church support; that one thousand adults were necessary to support a religious work, this number being able to raise about $250 per month for all expenses. I am assured that the large Roman and Lutheran Churches make the same estimate. In view of these facts, a proletarian work must look to those Christians who are financially able to support for some time a work to the toiling masses of our cities.

During the last month I became acquainted with a gentleman who was gathering statistics relative to the cost of living among the working classes and especially among those who were total abstainers from alcoholic drinks. The income varies from $9 to $12 per week for a family. One-fourth of this goes for rent; the food bill varies from $5 to $8, which is lowest during rent week, when the family is usually underfed. Nearly 60 per cent. of the food expenditure is for bread and meat. Stale bread and the cheapest kind of meat, which they usually stew, are the common foods. Eggs are rarely used, and butter and milk often omitted. Fuel is very expensive, and as the winter comes on the chance of work decreases, few families can afford even one fire. From all this one can see that but little of the meagre income is left for clothing and furniture, which is usually purchased on the installment plan. Insurance, however, is quite common among these people, because the dread of potters' field is always present in their minds. When one considers that ten cents per day is the regular food allowance per adult, one realizes that these people are underfed. This accounts largely for the number of anaemic children and those with rickets, which disease is the direct result of mal-nutrition. The great white plague can only be successfully fought by sanitary housing and sufficient food. Thousands are taken away annually in the prime of life by this great scourge.

In view of these facts, it is not to be wondered at, that these people have little to give to the support of religion. The remark made by the statistician concerning miscellaneous expenses, was very *apropos* when he compared them to the snakes in Ireland, "There are none."

The condition among widows is still worse. There are many such in Chicago, who send their children to Grace Church Sunday School. Picture to yourself a man, his wife and eight children, with an income ranging from $9 to $12 a week, having before him the uncertainty of employment, and you have a common picture of West Side conditions. If these people save money, they must deny themselves the necessities of life and place their children to work at the very earliest possible age. It is true that by this means, some have acquired property and a small balance in the bank; but as one moves among them, knowing their circumstances, one continually marvels at their ability to make as good an appearance as they do.

SETTLEMENTS.

Among the institutions working for the uplifting of the working classes, the settlements are among the foremost and deserve great praise for the work they are doing. Their attraction for the masses lies in the fact that they show an indefatigable interest in the immediate betterment of the people in their neighborhood, and this, together with their social privileges, makes them real factors for practical good.

They hold neighborhood meetings where discussions for the improvement of conditions are encouraged. If parks, public baths, or cleaner streets are needed, the settlement workers readily lend their aid in procuring them. They also cheerfully lend their buildings for meetings where people may express their views on interesting questions of the day. They procure special speakers to address the people on timely topics. Thus, by promoting thought, they educate the people and are an important factor in our democracy whose hope lies in the intelligence of the voting masses. By their encouragement of clubs which promote social intercourse, and by providing clean and wholesome recreation, they do much to brighten the lives of those who come within their reach.

None of these things, however, are at all incompatible with Christianity nor with Church work among the masses. Indeed these workers remind us of the early Christians who, by their friendliness and charity, became a great power amid heathen darkness. Pliny, the heathen governor of Bithynia, gave us a glimpse of this early Christian life in his famous letter to Trajan, in which he stated that the Christians not only fed their own poor, nourished their own sick, but they did these things to others also—even to those who were their enemies; and he asked whether people afflicted by such a superstition that seemed so harmless in itself, while very helpful to others, should be put to death. This letter accounts for the wonderful progress of Christianity among the common people. The old monasteries and convents of the Middle Ages were the social centers of that era. Here the people gathered to learn the crafts and to acquire an education; here the poor and oppressed found refuge, and the sick were taken care of. These institutions were the source of the later democracies. They were houses of peace and industry whose sacred precincts the warlike barons were forbidden to enter. There is one thing lacking in the secular settlements of to-day, and that is, the spiritual life. There is one thing lacking in the Church of to-day, and that thing is, an interest in the temporal life of the people. When these two interests are united the civilized world will be re-conquered for Christ, and the poor will again hear the Gospel gladly.

INDIVIDUAL SALVATION AND SOCIAL SALVATION.

The common belief among the working classes to-day is that the Church stands only for the ultimate salvation of the individual, and that it is not at all interested in the temporal welfare of the masses. Their struggle for existence is often so keen that the spiritual life is crushed out of them. In view of their present environments they are demanding that the Christian Church make an effort to improve the present life that God has given them, and until this is done it is very likely that they will ignore her. The flood of materialism that is spreading over the world to-day has affected the masses because they lack those material things which are necessary for

the full development of their lives. The sorrows they endure they attribute to the worship of mammon, whose devotees are often found in the pews of our churches. They believe that the settlements are working for social salvation, and many of them hold that the individual cannot be saved until society is saved.

The settlements have been built and maintained largely by our own Church people because of the humanitarian work which they do, and while this work deserves high praise, yet there is danger in it from the fact that it stands for a materialistic humanitarianism that excludes the idea of God. Social salvation that counts God a cipher is the dangerous gospel of this age, and must be met by a gospel which unites the salvation of the individual with that of society, which is the purpose of God in Christ.

Such is the Gospel of Christianity, rightly understood, and it will draw back the masses to the Church from which they become alienated, and will lay the only sure foundation upon which society can rest, namely, Unity of Interest based upon Righteousness, Justice, and Truth. In order to lay this foundation the Church must broaden her methods that she may be able to minister to the temporal and spiritual needs of all sorts and conditions of men. She must go out into the highways and byways and gather them in and show to them the Christ life and the Christ ideals.

The Church needs settlements, open seven days in the week, in the densely populated districts of our large cities, where worship and the corporal works of mercy, namely, to feed the hungry and give drink to the thirsty; to clothe the naked; to harbor the stranger and needy; to visit the sick; to minister unto prisoners and captives; to care for the fatherless and widows, and to bury the dead, are united. In this way the Church can accomplish some of those greater works which Christ said she would do. She has met all the difficulties of every epoch of the world's history and the difficulties of the present time are no greater than were these. Christ is still the Power unto Salvation, both social and individual, and He alone can draw all men unto Him.

THE CHURCH'S BATTLE AGAINST SIN.

One of the works of the Church is to banish sin and thus conquer the powers of evil. She enters this battle first, because sin is repugnant to God, and secondly, because it is contrary to man's best interests. God is on the side of righteousness, and we, if we are to do His work, must work for righteousness, not only in the individual but in society. In this day and age much injustice is wrought under the cloak of coöperative action. Men whose private lives are above reproach often commit gross injustice as directors or officers of large business interests, against society.

Much of the suffering on the West Side is caused by this form of social sin. Our human interests are so bound together that one cannot take more of this world's goods than should rightly be his without causing corresponding want and misery. Our Lord taught clearly the unity of the human race when He said that if one of the members suffer, all of the members suffer with it. The Church is handicapped in her work of saving the individual life because it is impossible for her to give it any reasonable extension beyond the community to which it belongs. This is truer to-day than ever before because of the fact that in the production of wealth we form industrial armies that are inter-dependent. This was not the case when men toiled in small shops with tools which they owned, for it was then that men could separate themselves more easily from their environment and enjoy more independence. It is this condition that makes the social settlement workers assert that society must be saved before the individual can be uplifted. It is a fact that there is a growing desire for relief among the working classes who are looking for a Moses to lead them out of the wilderness. They are studying and discussing conditions with an intelligence that is not generally realized. They are deserting the ward bosses from whom they have hitherto received all their information concerning civic and political affairs, and they are turning to the settlements for help and instruction.

The Roman Church in the fifteenth century failed to comprehend the new ideals of the middle or commercial classes, and Protestantism was the result. To-day there is an ideal for which the working class is struggling, and our lack of sympathy may lead to another exodus from historic Christianity. The cry for help comes to the Church. Will she be found wanting? While it is true that the Church stands for no one class, still she cannot afford to be indifferent to any class, and to learn the mind of the masses she must have her reperesentatives among them.

GROUPS OF WORKERS NEEDED.

Who is sufficient for this work? Surely the individual clergyman working among them is not. What is needed is groups of Christian workers, full of the spirit of the Master, willing to lay aside their prejudices, and to go down and cast their lot with their less fortunate neighbors and live in the crowded districts of our great cities. Such groups must study the conditions of the people so that they can sympathize with them. The knowledge of several languages is also very important in this work. Buildings of sufficient size to extend the Church's hospitality to all, with a chapel in connection, are absolutely essential. All that is done should be done in the name of Christ. In working in this way we will be following the standards of primitive Christianity which converted the world. I firmly believe that Christ will bless such an effort as He blessed the early Church, and the tide of humanity that is now flowing away from the Church, will be turned back towards her, bringing with it a resistless power that will convince the world of the coming of Christ's Kingdom.

IS YOUR NEIGHBOR YOURS?

By Mary Spaulding Hatch.

IN speaking of neighborliness one need not refer women to the rule that for ages has been called "golden," for, to do her justice, the majority of women act conscientiously to those who come within the radius of the so-called neighborhood.

To a few conservative ones the knowledge of duty done is all sufficient. There are kindnesses and little attentions during illness and other troubles; then there are those whose neighborliness appears to draw them to the fence or window for long gossip or irrelevant conversation. This may be pure friendliness, a seeking for needful companionship which has not the time or inclination to more formal visiting, and as such be entirely guiltless of wrong.

But when the gossip is unkind, apt to distort truth or further influences which are developing a spirit that is anything but charitable; then the time is worse than wasted, and actual evil is engendered and sent forth to its accomplishment. Did you ever think of that—what it will be to be confronted with words and their accumulations—words that have been carelessly tossed over the fence?

But, perhaps, you are above that. You say that you never waste time in such a way. You let your neighbor alone, and ask only that she let you alone.

Perhaps she has children—boys that are noisy and aggressive, girls whose hoydenish ways seem to you ill-mannered; and you are so fearful that they will bother you that you keep your head turned away, and your windows screened, and because you are not neighborly, you blame your neighbor and her family.

But are there not other things to consider? Are there not claims upon us as Christain people living in the midst of others who, like ourselves, have hearts to feel every influence? Perhaps, too, our neighbor is not a Christian, and knowing our profession, looks upon all we do with critical eye, expecting us to show forth the mind of Christ to all those with whom we come in contact.

This does not mean that any one need allow herself to be "made a convenience of." The self-poised, earnest woman should know or, at least, may easily learn how to protect herself from all imposition which, after all, is usually the result of thoughtlessness, or ignorance, possibly a longing for sympathy.

To show sympathy requires upon our part the real going out of that spirit of our divine Master who everywhere bore a heart-care for humanity. Had we it in increasing quantity, we should not neglect the little courtesies, shown sometimes, perhaps, by only a smile or a word which bears in every circumstance the welfare of those with whom we come in contact, the sure sign that our neighbor is ours, that we belong in all good will, in sisterly kindness, in true charity and helpfulness, to our neighbor.

THE KNOWLEDGE that they who are with Christ have travelled to their joys along the Way of Sorrows over which we travel now is a ground of hope for us. We are nerved to endurance as we remember —not only that they were victors in the conflict—but also that their sorrow has become their joy.—*Canon Body.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JOSEPH AND HIS BRETHREN.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: Eighth and Ninth Commandments. Text: St. Matt. v. 44. Scripture: Gen. xlv. 1-15; l. 15-21.

THIS passage brings before us the climax in the story of the wonderful life of Joseph. Bring out in the review the full story of the cruel treatment accorded Joseph at the hands of his brethren. Recall also the early dreams of Joseph, and how the brothers had thought to prevent their fulfillment. To make the story clear it must be remembered that to all outward appearances Joseph was an Egyptian, and in a position next to that of the king. He had an Egyptian name, Zaphnath-Paaneah, as well as being dressed as an Egyptian and speaking as such. His very position also protected him from recognition by his humble brethren. Tell the story of the coming of the brothers to buy food and of their strange experiences. Their conduct under the tests given them by Joseph show that they were now in a different frame of mind than when they had cast him into the pit. They were ready to give themselves up to be bound rather than have Benjamin left behind. They had been chastened and humbled by the pricks of conscience for what they had done to Joseph. In the old days they did not hesitate to wound the heart of their father; now they would not bring down his gray hairs with sorrow to the grave. They were undeserving of forgiveness.

All through the story of Joseph's life runs the truth that God had planned his life and guided and controlled his destiny. This is manifestly shown by the fulfilment of his boyhood dreams when his brothers fell down at his feet; but it is also put into words again and again by Joseph, who had come to realize it as a sustaining force (Gen. xl. 8; xli. 16, 25, 28, 32, 51, 52; xlv. 5, 7, 8, 9; l. 20, 24). But what made it possible for God to plan his life in such a way as to depend upon him to help in the carrying out of His plans for the Hebrews? Was this use of Joseph entirely independent of his attitude and conduct? Could God have used him if he had not been true to God? Would the dreams have come true regardless of his obedience or disobedience? Make it plain to your pupils that God plans to use every life to help out His work. But without obedience He can do nothing.

Forgiveness is a Christian virtue. The law of the Jews admitted the propriety of taking vengeance in kind for wrongs done. But Jesus Christ lays down a higher law for His disciples. He would have us be different from "others." "If ye love them that love you what do ye more than others? Do not even the publicans so?" The followers of Jesus Christ are expected to love their enemies, and to forgive as we hope to be forgiven. He exemplified it in His forgiveness of those who nailed Him to the cross. His disciple and first martyr, St. Stephen, showed a like spirit. And this beautiful old story of Joseph lets us see the brother who loves, measure up beside the brothers who had hated. The story shows the failure of hatred. It could not accomplish that at which it aimed, and the men who hated were themselves the victims of their own hatred. Joseph forgave them, but they could not forgive themselves. When they came down into Egypt the first time, and found themselves in trouble, their guilty consciences whispered to them that they well deserved the trouble which had come upon them. "We are verily guilty concerning our brother . . . . therefore is this distress come upon us" (Gen. xlii. 21). When the father had died they still feared that Joseph would do as they would have done. They made up a lie to persuade him to forego retaliation. Their own mean spirit could not understand the great heart of Joseph. They judged him by themselves.

The Lord Jesus told a story to St. Peter to show him the meanness of that Christian who would not forgive a brother who asked forgiveness (St. Matt. 18:21-35). Hatred and an unforgiving spirit is the sure mark of a small and selfish person. Joseph had become the instrument of God in the doing of a great work. When he was prime minister of the whole land of Egypt, to hold a wrong against his own boyhood days was beneath him. The Lord Jesus had His heart full of the great work of saving the world: to harbor personal hatred against those who misused him was too small an act to have any attraction for Him. We should try to realize that there is too much of God's work to be done in the world for us to be lending ourselves to the devil for the planning of evil and the harboring of hatred against those who do us petty wrongs. The spirit of hatred is from the evil one, and he tries to deceive us into thinking that our self-respect demands it. In the end Joseph had more self-respect than had his brothers.

There is a chance here to teach a lesson in true courtesy. Joseph was not ashamed of his shepherd brothers. Yet "every shepherd was held as an abomination unto the Egyptians" (xlvi. 34). Joseph not only acknowledged his brethren but presented some of them together with his father to Pharaoh himself (xlvii. 1-10). The venerable Jacob blessed Pharaoh—the less is blessed by the greater—and Joseph lost nothing by reason of his kind acts. No true Christian can be a snob. We are all children of one Heavenly Father, and with Him there is no respect of persons—He rewards those who show that they are like Him, whether they be rich or poor. And those who are truly great are never snobs. It is those who are uncertain of their own position who are ashamed of their working clothes, or of their humbler friends.

Seventeen years had passed since Joseph forgave his brethren (xlvii. 28), and yet they could not believe that Joseph would not even yet be tempted to take vengeance upon them. Theis shows they were judging him by their own standards. It would seem that they pleaded a lie, for if Jacob had wished to leave any such injunction he would doubtless have given it to Joseph himself. But the great-hearted Joseph brushed it all aside. He was hurt by their distrust, and again he appealed to the great things which God had planned for him to do in Egypt. When we begin impugning unworthy motives to others, or would cast a shadow of distrust upon their generous actions, we condemn ourselves; we advertise the fact that we would have so acted under similar circumstances.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

REPRESENTATION IN THE HOUSE OF DEPUTIES.

To the Editor of The Living Church:

AFTER reading Mr. Stetson's letter in your last issue, on proportional representation, and the injustice of our present system, any guileless Churchman who lives west of the Alleghenies would naturally conclude that, perhaps, there is something in the complaint of the lay deputy from New York. He would also conclude that the unjust mode of representation complained of by Mr. Stetson finds no place at all in the diocese of New York, or in the bosom of Mr. Stetson himself. Yet, for the comfort of the mind of the guileless Churchman who lives west of the mountains, let me refer him to the constitution and canons of the diocese of New York. Surely, sir, if it be unjust to disallow proportional representation in the General Convention, it is equally unjust to disallow it in the convention of the diocese of New York. It is a maxim of the common law that "he who seeks equity must do equity." Before Mr. Stetson, or New York, has any just right to demand proportional representation in the General Convention, proportional representation must be established in the diocese of New York, as it yet is not, as it is not likely to be in the near future, if the Churchmen of the smaller parishes of the diocese have any gift of prophetic foresight.

Under the constitution and canons of the diocese of New York, every church or congregation entitled to representation at all, is entitled to just three delegates and no more. That is to say Trinity Church, Fishkill, with seventy-eight communicants, is entitled to just the same number of delegates as Trinity Church, New York, with seven hundred and thirty-seven. The Church of The Incarnation, of which Mr. Stetson is a warden, has one thousand two hundred fifty-one communicants,

or about one sixth as many as Trinity Church, New York; but I venture to say that Mr. Stetson would be among the first to oppose strenuously the proposition to divide The Incarnation's representation by six, or to multiply Trinity's by six. But it is only fair to Mr. Stetson to say that he would be altogether right in his opposition. For of Trinity's seven thousand communicants, probably not more than three or four hundred, if that many, have any voice whatever, directly or indirectly, in choosing delegates to the diocesan convention, or to the General Convention either. In New York, the vestry, where there is one, chooses the delegates to the diocesan convention; and the pew owners choose the vestry. In Trinity Church, the pew owners of the parish proper, choose the vestry. I write subject to correction.

Under the canons of New York, the eight chapels of Trinity, with their six thousand communicants almost, are disfranchised. They have no voice in Trinity parish, and no representation in the Diocesan Convention, and, of course, none in the General Convention. The same is true of the chapel of The Incarnation, although it has nearly half as many communicants as the parish church. Their voice is not heard in parish, diocese, or General Convention. And Mr. Stetson, eloquent and influential though he is, raises no voice to right that injustice. In New York City alone, from ten to fifteen thousand communicants have no voice in the choice of their priests, or in the selection of delegates, or deputies. Yet Mr. Stetson grows eloquent about the injustice of not allowing these silent, disfranchised communicants of New York proportional representation in the General Convention.

Another consideration: Outside of New York City, there are in round numbers twenty thousand communicants; yet so far as one's memory runneth, no representative of that large body of communicants, or of their priests, has ever been sent to the General Convention. And that, not because able and godly men are not to be found outside of New York City; but because the city dominates the diocese of New York, to the exclusion of every voice from outside the city and rural parishes. And in the city of New York wealth dominates. No man is ever sent to the General Convention from diocese or city, priest or layman, who either does not himself possess great wealth, or else hail from a wealthy parish in New York City. Granted all that can be said for the character and ability of the deputies who are usually sent from the diocese of New York, yet, if we except two or three of them, their character and ability are not so super-eminent as to leave them without peers either in the city, or outside the city of New York. That they should stand as representatives of great wealth is something more than a mere accident therefore. Wealth, therefore, dominates the Church in New York. We confess we do not care to extend its sway over the Church of the nation by granting it proportional representation, especially when it refuses to give its own parishes and congregations like representation; and when the overwhelming majority of its priests aad able laymen might as well expect to go to heaven without dying as to hope to have any one of their number represent their diocese in the General Convention, if not backed by wealth, and the prestige which wealth secures in New York. Mr. Stetson says that the House of Deputies is too large and unwieldy for the effective transaction of business; and he suggests the reduction of its size by one-fourth. The West, I take it, will raise no stern voice against that; not because it thinks the House is too large, but because it has too many orators, who, somewhat like the heathen, think they will be heard by their much speaking.

Oratory in the General Convention is the special gift of the men from the dioceses who clamor for proportional representation, notably of the men of New York. The West will vote for any measure that will curtail the exercise of the gift of tongues. New York has just one silent deputy in the House. Only his wealth talks. He will, in all human probability, still be sent to General Convention, even if Mr. Stetson's amendment be passed. Two of New York's "regular speakers" will therefore be cut off, yet I hope not Mr. Stetson himself; for his clear head, and silver tongued oratory would be missed sadly. But we would save much valuable time, if some two of New York's orators were quietly left in New York. Then we would lose two orators from Brooklyn; two from Boston; two from Philadelphia; two from Baltimore; two from Washington; and many other of our seaboard speakers. I do not think a single western city or diocese would lose a single "regular speaker," clerical or lay, except, perhaps, Indianapolis, and it may be perchance, Louisville, in the lay order. Yes, I am disposed to think that Mr. Stetson's proposed amendment would be of immense advantage for the expediting of the Church's business; not because of the reduction of the number of deputies, but by the radical reduction of the flow of unnecessary eloquence. Western dioceses would be all but certain to leave their silent men at home, because they are in the overwhelming majority. New York would be just as certain to leave two of its silver tongued orators at home. For, with one exception, it never sends any other, and we are very sure he will continue to be sent. Yes, I heartily second Mr. Stetson's proposed amendment to our fundamental law. But I am still of the opinion, that until New York grants enfranchisement, and proportional representation to its own people, proportional representation in the General Convention will be postponed until the Greek Calends.

Omaha, July 22. JOHN WILLIAMS.

MISSIONARY DISTRICTS FOR NEGROES.

To the Editor of The Living Church:

A DOUBT seems to exist in the minds of some with respect to the possibility of effecting missionary districts and negro Bishops, without a change in the Constitution, which could not be made effective at the General Convention which is to meet in Richmond, Va., October next. In such a case, until the Constitution shall have been changed so as to effect the requisite canonical provisions, it occurs to me, pending such action, that the Richmond General Convention could easily constitute three *new* missionary districts; one, consisting of one or two counties of the present district of Oklahoma; another, along similar lines in Asheville; and a third, in Southern Florida. Negro clergymen could be elected for each of these districts. With the concurrence of the Board of Missions, and the Bishops who might desire the services of these Missionary Bishops, the territory could easily be covered.

For instance, the territory of the Oklahoma district might take in the states of Arkansas, Texas, Louisiana, and Mississippi. While great in extent of territory, this one would be the smallest of the groups with respect to colored communicants. There are about 549 colored communicants in the above territory.

The Southern Florida group could embrace the states of Florida, Georgia, and Tennessee, having about 2,484 colored communicants.

The Asheville district could embrace the states of North and South Carolina, with about 2,460 colored communicants.

GEORGE F. BRAGG, JR.

THE NEGATIVENESS OF PROTESTANTISM.

To the Editor of The Living Church:

MAY one who is still old-fashioned enough to call himself a Protestant Episcopalian be allowed to say a word of hearty sympathy with the truth which you are aiming to set forth when you say in your issue of July 20th that "Protestantism is the antithesis of unity," and that there must be a "changed spirit" in the "Protestant Episcopal Church" before we may hope to see unity? And as you have expressed a wish that Bishop Johnston would "enlist his head as well as his heart in the propaganda of unity," may I also (intending no slur upon your head, as you have intended none upon the Bishop's) venture to pass on the wish to you?

My agreement with you in this matter is in your clear perception that unity must rest upon affirmation rather than negation. You object to Protestantism because it is negative.

But do you not to a considerable degree overlook both the positive side of Protestantism and the negative side of anti-Protestantism? To *protest* is "to bear testimony, affirm with solemnity" (*Century Dictionary*) and etymologically leans towards bearing witness *for* rather than *against*. The leaders of the Protestant Reformation certainly looked on themselves, as Protestants do now, as bearing witness *for* "the truth as it is in Jesus." Take any of the great Protestant Confessions, and strike out all the negations, and in the great body of affirmation which remains little or nothing essential to them would be missing. To declare that Scripture is the Rule of Faith, and that the appeal to Scripture is practically an appeal to Christ Himself is as positive a declaration as that the Creeds are the Rule of Faith, and that these rest upon the authority of the Church. The Creeds themselves, too, are as positively affirmative when they form part of a Protestant Confession as when they form part of a Liturgy.

On the other hand, the negative side of Protestantism is a

pretty difficult thing to escape from, and rightly understood is not an evil from which we need try to escape. Your own argument is practically a protest against the Protestant protest against Romanism, as this letter of mine is a protest against your protest. The Pope himself is continually protesting against many things. Even now it is stated that nearly a hundred protests against various doctrines that he condemns are on their way to this country. There is no more sturdy Protestant than the Pope. Our old-fashioned evangelical ancestors also protested against many things, and the "Catholic" party now protests against quite as many. Negative protest is one of the signs of life and faith. Every priest who promises to "be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word," pledges himself to negative protest. Our Lord Himself, when He bore witness for the Word of God, bore witness also against the traditions of men. As long as love of truth and imperfection of knowledge remain in the world there will be error, and there ought to be protest against it. If it were true, in the sense in which you seem to mean it, that "if there is to be unity, Protestantism . . . must cease its attitude of protest," there could be no hope for unity in this world at all.

Yet we must hope for unity if we are Christians, and if we are to have it, it must come in some form which shall not destroy the right and duty of protest against error.

Is there any such possible form? I believe there is one, and so far as I can see, one only. It is that which shall make the basis of unity that positive faith in which all Christian people have everywhere and always agreed. It has had its best expression in the words of St. Vincent of Lerius, *quod semper, quod ubique, quod ab omnibus creditum est.* Only we must translate faithfully, and make *semper* mean *always,* and not the first eight centuries, or the first two and the sixteenth, or any similar limited period. We must make *ubique* mean *everywhere,* and not the Roman Empire, or Europe and America. And we must make *ab omnibus* mean *by all,* and not by certain select Christians, as in your late description of the Catholic Church as consisting only of orthodox Christians under lawful pastors. On such a basis as this we shall have full liberty and opportunity to drive out heresy from the Church, and from the world, too, but we shall not confound driving out heresy with driving out heretics.

THEODOSIUS S. TYNG.

THE GARDEN OF LIFE.

By E. H. J. Andrews.

OUR lives are gardens, and we are gardeners.

The seeds and bulbs of flowering plants and fruitful trees are in the soil, and presently, if we do our duty by them, they will put forth buds and leaves, and blossom into beauty for the gratification of all who behold them, and, also, to reward us for our industry and patience.

It is one of the kind considerations of Divine Providence that we are not placed in gardens unprepared. The long period of infancy through which we are required to pass is a season of preparation, within which our faculties—the implements with which we shall presently turn the soil of life—are being perfected; within which the moral condition is being evolved. It may well be compared to that period of time which immediately preceded the creation of man—that period of time in which, we are told, there went up a mist from the earth and watered the whole face of the ground. Within the veil, preparation and growth proceed, and presently, when the mist has rolled away, we emerge as into a garden full of beautiful things.

It is a rare and gracious sight that meets our intelligent gaze. Life lies before us—a wonderful garden, in which God has planted flower and tree and shrub.

As we emerge out of sub-conscious into conscious, intelligent life, we soon find that there are fruits of which we may not partake; that also there are weeds among the flowers.

In the garden of life there are both flowers and weeds, upgrowing side by side; here a flower, there a weed. There are varieties of both which are more common than others. They seem to be as plentiful as roses, on the one hand, and burdock, on the other. On the other hand, we may look over our neighbor's fences and discover there choice flora we do not possess, and weeds which, happily, are not to be found on our side of it.

No one of us succeeds in raising every kind of flower, neither are we successful in keeping our little parcels of land free of every kind of weed. Notwithstanding industry, there are virtues we lack; in spite of watchfulness there are vices which abound. Yet, perchance, there are some flowers we might have had, had we tried patiently and perseveringly to raise them, and some weeds which, had we tried persistently, we might have rooted out.

No one who loves his garden can rest contentedly while there is a weed to be found within it; nor will he readily give up the effort to raise some rare plant he does not already possess. Patiently and perseveringly will he labor until success crowns his efforts.

There is, perhaps, nothing which gives a man more genuine satisfaction and pleasure than to sit in his garden at the close of the day, and allow his eyes to rest upon the flowers and fruits of his labor. He has planted, he will tell you with pardonable pride, those trees, these flowers, this grain with his own hands. Through spells of unseasonable weather and disastrous blights, they may have cost him much patience, they may have involved him in much loss; but these circumstances only endear them the more to him. He has suffered for them; but a sufficient reward for his suffering is the final success of his labors. The fruits are the rosier, the more delicious to the taste; the fragrance of the flowers is the sweeter.

Even so with us, the gardeners of Life. If we have neglected the charge entrusted to us, if we have permitted the weeds to thicken and to choke the soil, we shall find no pleasure in the contemplation of the produce of our years. Both fruits and flowers will, it is true, be there, but they will be such as no man can take pleasure in—the fruits and flowers of sin, whose taste is bitter, whose odor repels.

If, on the other hand, when we lay down for the last time the implements with which we have labored, we are conscious of having been faithful to our charges, our last days will be days of satisfaction and joy; the air will be redolent with the grateful fragrance of beautiful blooms, and of ripe fruit lading down tree and vine. Knowing, moreover, that our present satisfaction is but a foretaste of the joys which are to come, we shall not be unwilling to surrender up the charge. Nay, the prayer of the aged Simeon will be our prayer.

And is it not to this end we should ever be looking? Is not the eye of the true husbandman ever resting upon the future?—the future in which the bare field whereon he is now scattering the dry, hard seed will be waving with golden grain; in which the slender sapling, now bending to the breezes, will be bowed down beneath its load of fruit; in which the thorny briar and the ugly bulb will perfume the air, and gratify the eye with the lavish display of their flora; when, the spring and the summer having passed away, the autumn shall have brought the harvest? Is it not indeed for this end he toils? Is it not for this end his years are spent?

IN GOD'S GOOD TIME.

In God's good time we'll see the reason why
To some He gives, to others must deny;
We will not think it strange, or wonder then,
Why different gifts He gives to different men.

In God's good time, the feet we thought so strong
We'll find could not have run the journey long;
The willing hand had palsied e'er it wrought:
In mercy God denied them what they sought.

In God's good time, the will that was most weak
We'll learn was stayed by Cross it did not seek;
The careless heart had trifled all its days:
In mercy, God with shadows spread their ways.

In God's good time we'll thank Him for our share
Of burdens, that to others were no care;
Of tasks, most irksome, which He bade us do;
Of Crosses, borne alone the whole life through.

In God's good time no sigh will seek release
For that which now we deem would grant us peace;
We'll know that, had we cast ourselves the lot,
The path had led where peace abideth not.

In God's good time we'll understand the pain,
Which now we feel, was big for us with gain;
That, had we travailed less, the child of strength
Would never from the soul have leaped at length.

In God's good time, with all life's lessons learned,—
The purpose in this training then discerned,—
We will not think it strange, or wonder then,
Why different gifts God gave to different men.

JOHN A. HOWELL.

St. Mary's Rectory, Springfield Centre, N. Y.

LITERARY

RELIGIOUS.

The Golden Age of the Church. By the Very Rev. H. D. M. Spence-Jones, M.A., D.D., Dean of Gloucester, Author of "The Church of England, a History for the People," etc. London: S. P. C. K; New York: E. S. Gorham.

This delightful book is admirable for summer reading. The enthusiasm of the author for his subject holds the reader without effort, and the substance of the work is both interesting and valuable. The Golden Age of the Church, in the Authors' mind is that which follows the conversion of Constantine and saw the first flush of the Church's triumph over heathendom. The book is composed of three separate monographs dealing with Monasticism, The Founding of Constantinople, and the Social conditions of Rome in the fourth century.

The book on Monasticism gives a rapid but comprehensive survey of the rise and development of the Solitaries and Religious Orders, from the earliest beginnings of the movement to days of the Reformation. With the warmest appreciation for the work accomplished, they were "in the providence of God, suffered to fall, because the need for them, a need which had endured some twelve hundred years, no longer existed."

Constantinople is glorified as the ideal Christian city. No heathen traditions mingled with the public life of its people. Its hundreds of churches dedicated the city as a whole to Christ. Theology was a passion with its inhabitants. It was never polluted by the gladiatorial shows and bloody amusements which defiled the Roman Colosseum. The churches were insufficient to accommodate the multitudes who thronged to hear the orations of the silver-tongued Chrysostom, or who imitated the piety of the women of the Imperial Court.

For a thousand years Constantinople kept alive Greek letters, which had been forgotten in the West, and finally when the city fell before the Turks in 1473, its scholars brought to Europe the old manuscripts and the new learning, which set in motion the forces of the Reformation and the Renaissance.

Rome is described as the seat of the old aristocracy which ignored the new religion, but lived a pleasant, philosophical, and virtuous life, apart from the sins and vices of the rabble. The Christian element was zealous in all good works and charities, and upheld the principles of self-denial and mortification. Copious quotations are given from various contemporary authors, heathen and Christian, which are not otherwise easily accessible.

No question of controversy is so much as hinted at, and the reader will go to Rome and not see the Pope, or even know of his existence.

The Samaritans. The Earliest Jewish Sect. Their History, Theology and Literature. By James Alan Montgomery, Ph.D., Professor in the Philadelphia Divinity School: The Bohlen Lectures for 1906. The John C. Winston Co.

In the Bohlen Lectures for 1906, Professor James A. Montgomery, of the Philadelphia Divinity School, has elaborated his thesis for the Doctorate in Philosophy at the University of Pennsylvania into a volume of 350 closely printed pages. The work is described in the prospectus as both scholarly and popular. That it is scholarly no one will question. The attempt to trace the history of a small and obscure oriental sect through the vicissitudes of twenty-five centuries is no mean task and the result shows every evidence of the most painstaking study not only of the work of other scholars, but of all the available Samaritan sources as well. Numberless footnotes and a full bibliography indicate the author's mastery of the literature of the subject.

It is the subject's fault if the work is not exactly "popular." The life of the Samaritan community was for the most part prosaic and dreary, except when enlivened by some new persecution or controversy and the recital of its story does not make very easy summer reading. Still, as the most, and indeed the only, complete and comprehensive work on the subject, the book meets a real want not only of biblical scholars, but of the large number of people who are sufficiently interested in the Bible to wish to know more about a sect so strikingly introduced in the Gospels in the story of the Grateful Samaritan, of the Samaritan woman at Jacob's Well, and in the parable of the Good Samaritan.

With regard to the moot "Samaritan questions," the author concludes that the sect is purely Jewish and that there is no evidence from its rites or its theology that it is, or ever has been, an eclectic form of religion like that described in II. Kings xvii. He accepts Josephus' account of the setting up of the schismatic worship on Gerizim, except for the date, agreeing with those who think that Neh. xiii. 28 indicates that it took place in the time of Nehemiah or shortly after and not in the time of Alexander the Great.

He does not think that the Samaritan Pentateuch, in its present form, dates from this time, but considers it probable that revisions made at Jerusalem would be accepted by the "spiritually dependent community at Shechem" until the definite break regarding the extent of Scripture came, when the Canon of the Prophets was promulgated about 200 B. C., "with its pronounced proclivities for Judah, David, and Jerusalem."

The volume is suitably illustrated and has a number of facsimiles of Samaritan inscriptions and manuscripts. Its appearance externally and internally is a credit to the publishers, as to the author.

C. N. SHEPARD.

Fellowship with God. By the Rev. George Brett. London: A. R. Mowbray & Co.

This volume contains the outlines of three Retreats for teachers: "Noble Obligations," "Christ the Way, the Truth, and the Life," and "The Revelation of God."

The meditations are characterized by great spiritual depth combined with the reserve which is so peculiar to Anglican devotion. The book would be useful to one who had to conduct Retreats, or to advanced Christians who make meditation a part of their daily rule.

IN VIEW of the widespread awakening to the real issues that underlie the Sunday Question Thomas Whittaker has issued a volume of *Sermons on Sunday Observances,* to which Bishop Ridgeway of Kensington, the Rev. S. Baring-Gould, Canon Jelf and other eminent clergy contribute, and to which Canon Ottley writes the Introduction. He has lately published, also, *The Children's Creed,* by Agatha G. Twining, an illustrated series of talks on the Apostles' Creed, designed for the use of parents and teachers; *That Land and Ours,* by Gertrude Hollis, being allegories following the Christian Year; and a new and popular edition of *The Battles of Peace,* sermons by Dean Hodges of Cambridge.

POPULAR BOOKS ON THE BIBLE.

Henry Clay Trumbull spent much of life trying to make the Bible a book understood of the people. A great traveller in the lands of the Bible, a keen observer of nature and of human nature, a tireless searcher for truth, he discovered in his travels and studies many things which the learned theologian had overlooked; and which the "common people," who cared more for Christ and His doctrine than for volumes of dogmas, were glad to know.

His latest and probably his last work, *Our Misunderstood Bible* (Sunday School Times Co., $1.00 net), is, like the most of his speaking and writing, addressed to the average reader; and is written to help him understand his much misunderstood Bible. The titles of a few of the thirty-three brief chapters which make up the volume will give some idea of the practical character of the book.

"Bible words not always safe," "Principles rather than rules," "Conversion man's responsibility not God's," "Not a duty to work out one's salvation," "Bible perfection not sinlessness," "Bible rest not in action." "The Resurrection not a mere rising again."

Addressed to modern people, and with the object of translating our Lord's parabolic instructions in terms of duty and discipline, is a little book by the Rev. George Henry Hubbard, entitled *The Teaching of Jesus in Parables* (Pilgrim Press).

The author does not follow the ancient commentators in giving mystical or even historical interpretations; but he tries to emphasize the obvious purpose of our Lord, and to apply it to our present circumstances.

The book is delightful reading, and the writer seems to have found the ethical purpose of most of the parables, and he brings it out with a wealth of illustration which is very pleasing. One must, however, dissent from his assertion that the Kingdom of God is not the Church, but is to be found only in individual character or Christ-likeness.

There is very much in this book which is true and helpful, and much that is brilliant and attractive. One may easily correct in his reading any lapses from traditional exegesis which may occur.

MISCELLANEOUS.

Nature's Craftsmen. Popular Studies of Ants and other Insects. By Henry Christopher McCook, D.D., Sc.D., LL.D. Illustrated from Nature. New York: Harper & Brothers. 1907. Price, $2.00 net.

In these days when such a prominent place is given to nature study in the curricula of our schools, this interesting book should have a multitude of readers. It is the outgrowth of a series of nature articles printed in *Harper's Magazine* during the past four years, with many additions and several new chapters.

The author is an enthusiastic naturalist, who tells in these chapters the results of his own observations, and who does so with as little puzzling technical detail as is consistent with scientific accuracy. The illustrations are numerous and excellent, and the book is unhesitatingly commended to all who desire to learn about the habits of ants, bees, spiders, and their kindred.

The Disciple of a Saint. Being the Imaginary Biography of Raniero di Landoccio. By Vida D. Scudder. New York: E. P. Dutton & Co.

This story of Italy at the end of the fourteenth century relates to St. Catharine of Siena and her successful effort to persuade Pope Gregory XI. to leave Avignon and return to Rome. Raniero is her disciple, who has a love episode; but at last becomes a hermit. The story is delightfully and reverently told, and it is a charming picture of life in a time little known or appreciated by us.

HOW ONE WOMAN TOOK HER VACATION.

By Julia A. Robinson.

WELL, yes, I am the woman who took it, and it is a trip not mapped out in any guide book, so far as I know; nor yet is it a trip for rich people only, although I doubt not that some of those jaded favorites of fortune might find great benefit in such an excursion.

No, my trip will comfortably and economically rest the woman who, if she ever does get away from home, is obliged to plan for it six months ahead of time and scrimp six months after it is over, in order to make up her tally of expenses—and into the bargain is obliged to take along with her the little girl *and* the baby, besides cooking enough at home to last until her return. Oh my, what a tiresome sound it all has!

But let me whisper my story into your ear, tired housewife, and then do you quickly take the preparatory journey, that I warrant shall land you in a peaceful valley of rest—a veritable earthly Beulah for a woman, wherein she may "knit up the ravelled sleeve of care" as her only occupation, and from which she shall surely return sweeter to live with, and sweeter in her own self.

I shall tell my prescription in a sort of an allegory, but the kernel of truth is present.

Well then, one morning I had been busy with my regular weekly house-cleaning duties which, we all know, are a genus entirely distinct from the daily "redding-up," as also from the semi-annual uproar of spring and fall house-cleaning proper.

I had swept, brushed, dusted, whipped, teased, and tormented each and every curtain, rug, and carpet; I had hunted high and low for cobweb, moth, carpet bug, atom of dust, spot, blemish, or any such thing, and, to my credit I suppose, the harvest had been small.

Suddenly I was in the spirit, and a tiny, compassionate voice said unto me: "Wherefore all this fruitless labor?" so then I said; "Wherefore indeed?" and I had no answer ready except that I wanted as much furniture in my house as my neighbor had in hers, and I wanted lace curtains, and all the perishable bric-a-brac collectable by inheritance, purchase, or gift—I wanted in each and every household department "just as good things and in as fine quality as anybody had." And there, as the lawyers say, I rested my argument. How strange that still that psychic small voice continued to say: "Wherefore?" hearing which every spark of housekeeperly ambition deserted both me and my very broom, brush, and all the various implements that I had marshalled to help me in my dirt-torturing scheme, and I sat down as limp as my dust cap.

It must have been a veritable vision, because I was soon given to see clearly what I must do: I had one vacant room, which I had been saving for a *den* and into which I had meant to cram all the things that the other rooms could not or would not finally hold.

I would use that one vacant spot as a store-room instead of a den. So now to the tune of that insistent "Wherefore?" and alternately bewailing and rejoicing, I proceeded to dismantle my rooms and to collect into baskets, apron, and arms all these useless ornaments to which I had sacrificed so many of my hours and days, these things that we call our household gods, and I took up *their* line of march to this vacant room where I bestowed them in tidy and assorted bundles, came out, locked the door, and faced my liberated rooms and began my delightful vacation of rest from care.

The rooms? Oh my, my! just try the plan and you will know how, for a minute, it all seemed to me.

Of course, had I been robbed of all these painful treasures, never to see them again, never to enjoy any more my filmy lace curtains, or step on the soft luxury of my rugs, or handle the fragile vases and other delicacies, why, as Kipling says, that would have been another story, but I knew them to be all safe and under my own roof, taking *their* vacation, too.

Soon, very soon, I faced the most delightful compensations; for example: now that I no longer had to guard the lace from the sunshine, I made bold to raise high the shades for the early morning, when in came that same golden ripple on the wall that little Paul Dombey loved and called Floy to see; and oh, how much wall-space there was, for all the delicate frames had gone into that room, and I was astonished at the size of my rooms, which I had never before appreciated; the wood-work, too, how beautiful the grain! as fine as my very best pictures!

In a word, I had gone to a new land of beauty, and I was not out one cent for a vexing travelling dress nor for a railroad ticket

With this new order of things my necessary work was soon done, for I decided on just the simplest but best foods, and all the draperies had departed from bed rooms and beds; the lightest and easiest of my clothes were worn, and I had long hours on my vine-shaded porch; a chance to read the books as well as to buy new ones out of the money I had not spent. My correspondents wondered, too, for each dear soul had a letter from me.

Now I might run on at any length with details, but feeling sure that my readers have imagination, I leave all minor and personal points to them; only I will state that I soon saw that if my vision had but come to me *before* spring house-cleaning it might have been still more restful—for then I should have simply taken up the carpets, had them cleaned and safely stored until fall, and have done the same with all the other articles.

If women would not clean house so early in the spring, but wait for mild weather when the fires go out—then the bare floors would be a luxury and more like camp-life floors.

This first trip of mine of this nature was taken several years ago—but others have followed, so that it is no new venture, the success of which is doubtful.

I simply say to you, if preparing for a trip makes you so tired and if the money spent is not *easily* spent, then try my plan for a vacation.

UP THE TRAIL TO PIKE'S PEAK.

By Marcia Louise Webber.

WE left Manitou early one morning for a trip up the cog-road to Pike's Peak. The ascent was gradual at first, and so we had a chance to admire fully the beautiful scenery. There were clear streams, in whose depths were mirrored the flowers that rioted along the banks; purple columbine, flaunting tiger lilies, creamy Mariposa blossoms, and delicate blue bells. There were sister streams with wilder blood in their veins, rushing madly down the mountain, and flinging with eternal challenge, the white spray high in air. There were tangles of raspberry bushes; wee plains of moss; groves of proud green pines; and quivering aspens that still shake with shame at the part they played in the dear Lord's death.

After this ride through Nature's treasure house, we stopped at a pavilion which appeared in a clearing, and farther back, we saw the Half-Way House, a rustic haven of rest. Groups of laughing tourists rode about on patient burros, and after several snap-shots of these, sips of lemonade, and a bravado toot from our little engine which is as important as if it carried the Overland Limited, we continued our way.

We passed Summit Rock, from which the foot hills may be seen; steamed through Hell Gate with a shudder at the ugly heap of rocks; smiled at Old Baldy rearing its barren height among the pines; and exclaimed with delight when a turn in the trail showed us Lake Moraine, lying miles below, like a fairy turquoise in an emerald setting. We gazed from the windows, lost in dreams of the dusky Indian Princess with the wondrous, sad, dark eyes, whose death wove a tragedy about the fair blue waters.

A chill breeze brought us from our reverie, and we learned with a start that we had passed the timber line, and were rounding Windy Point. Faint blue blurs appeared among the rocks, and with a queer feeling in my heart, I learned that they were clusters of forget-me-nots. I had always associated that flower with yellowed Valentines, hot-house refinement, beautiful maidens—in short, with all the daintiness and sweetness of romance. Up there beside the bleak rocks, they seemed like Ruth—"sick for home, among the alien corn."

Up, up, we went, dizzily up—until the heart beat loudly and the air grew thin. The train stopped with a jerk of finality, we alighted, and lo—we stood on the summit of Pike's Peak! Rocks, rocks, rocks; great jagged upheavals looking as if some mighty mountain had been crushed to fragments in a giant hand. Clouds above us, clouds below us, clouds on every side of us, and through a rift in those below, a glimpse of the plains spread out before us.

We stood on the lofty summit and gazed upon the great world, turned toy world to our eyes: toy trees, toy rivers, toy houses. Yet even as we gazed upon this marvel in which we seemed so mighty, the vast spread of rocks, the mysterious enveloping clouds, spoke to us in a thrilling, awful message, of our real insignificance, and of the majesty of Omnipotence.

Christ keepeth tryst in the fire and water with His own.—*Sel.*

Church Kalendar.

Aug. 4—Tenth Sunday after Trinity.
" 6—Tuesday. Transfiguration.
" 11—Eleventh Sunday after Trinity.
" 18—Twelfth Sunday after Trinity.
" 24—Saturday. St. Bartholomew.
" 25—Thirteenth Sunday after Trinity.

Personal Mention.

THE Rev. RUSSELL K. CAULK, rector of the Church of the Holy Spirit, Cleveland, Ohio, is spending a month's vacation with relatives in Maryland.

THE Rev. HOYT E. HENRIQUES, of Sioux City, Iowa, will assist the Rev. P. S. Smith in the missionary work in Elko County, Nevada, district of Salt Lake, beginning August 1st. His address will be Elko, Nevada.

UNTIL SEPTEMBER, the address of the Rev. F. S. LIPPITT, rector of the Church of the Ascension, Rochester, N. Y., is "The Firs," Sunset, Maine.

THE Rev. WILLIAM W. LOVE, rector of Grace Church Cathedral, Davenport, Iowa, has accepted a unanimous call to become rector of Christ Church, Waukegan, Illinois, diocese of Chicago, in succession to the Ven. Wm. E. Toll, and will enter upon his new duties on October 1st.

THE Rev. DAVID MCCLURE, of San Francisco, has moved to Soquel, Santa Cruz Co., California.

THE Rev. W. G. MCCREADY, D.D., has entered upon the rectorship of Trinity Church, Asheville, N. C.

THE Rev. J. K. OCHIAI, priest in charge of Sendai, Japan, for five years, has been appointed by Bishop McKim to be professor of Hebrew and Old Testament in the Trinity Divinity School, Tokyo, to take effect from next September. Address accordingly.

THE Very Rev. CHARLES L. SLATTERY, D.D., Dean of Faribault, Minn., has been called to the rectorship of St. Paul's Church, Syracuse, N. Y.

THE Rev. HENRY E. S. SOMERVILLE, rector of St. James' Church, Cleveland, Ohio, has resigned.

ORDINATIONS.

Deacons.

SOUTH DAKOTA.—Mr. MARTIN HANFORD LIVINGSTON RUSSELL was ordained to the diaconate April 4, 1907, in Calvary Cathedral, Sioux Falls, S. D., by Bishop Hare. The candidate was presented by the Rev. George H. Cornell, D.D. The sermon was preached by the Rev. Robert Doherty, D.D.

Priests.

MILWAUKEE.—By the Bishop of Milwaukee, in Nashotah chapel, on St. James' day: the Rev. Messrs. NEAL DODD, N. W. HEERMANS, JR., WILLIAM C. KIRK, and ANTHONY VAN ELDEN. The sermon was preached by Professor St. George. Mr. Dodd is missionary at Beaver Dam, Mr. Heermans at St. Luke's, Milwaukee, Mr. Kirk in charge at Wauwatosa, and Mr. Van Elden curate at Grace Church, Madison.

SOUTH DAKOTA.—The Rev. ELIJAH WARNER GREENE was ordained to the priesthood by Bishop Hare in St. Paul's Church, Vermillion, S. D., on April 10th, 1907.

MARRIED.

SARGENT-MCMAHON.—At Grace Church, New Haven, Conn., on July 17th, MABEL IRENE MCMAHON, daughter of the late James T. McMahon, to GEORGE PAULL TORRENCE SARGENT, son of the Rev. C. S. Sargent of Indianapolis. The ceremony was performed by the father of the groom, assisted by the Rev. Frederick M. Burgess.

DIED.

WARNOCK.—At her residence, 286 West Peachtree Street, Atlanta, Ga., July 25, 1907, MARY DELBRIDGE, widow of Dr. James T. WARNOCK.

"Grant unto her eternal rest, O Lord, and let light perpetual shine upon her."

MEMORIAL.

REV. EDWARD HYDE TRUE.

The Wardens and Vestry of the Memorial Church of the Prince of Peace, Gettysburg, at a special meeting on the 23rd day of July, A. D. 1907, place on record the expression of their deep sorrow for the loss of their beloved and revered rector, REV. EDWARD HYDE TRUE, M.A., and their hearty thanks to God for the wonderful grace and virtue declared in him. His learned and pious ministry to his people here was almost of an angelic nature in its fervor and fidelity, and in its abundant blessings upon them. We did not fully comprehend its intrinsic value, until now bereft of it. His memory was filled with the words of God's Law. He faithfully administered the Holy Sacraments, and by his life and doctrine set forth the true and living Word. His presence was itself a benediction. We and our children cannot but mourn that we shall no more see his benignant face and hear his loving and gracious words. May God comfort his bereaved widow and children, his relatives and friends, and his devoted people, who were so highly favored with his faithful ministrations, so suddenly terminated, and give us all grace, to follow the example of his steadfastness in the faith, and, with him, be partakers of the Heavenly Kingdom.

The Bishop and clergy of the diocese of Harrisburg, assembled in the vestry of the Memorial Church of the Prince of Peace, in Gettysburg, July 22, 1907, desire to put on record an expression of their feeling of personal loss in the sudden and unexpected death of the rector of the parish, Rev. EDWARD HYDE TRUE, on Thursday, July 18, 1907.

Rev. Mr. True, during his brief ministry in this diocese, has accomplished a great and lasting work; a fitting close of the long and successful ministry in the Church of God.

Going to a parish much discouraged, by his zeal and earnestness he has built it up, both financially and spiritually.

At great expense of time and personal means, he inaugurated the new mission church at Hanover, which, through his untiring efforts, has been so well launched that it has been made independent within the short space of a year.

Rev. Mr. True was a graduate of Wesleyan University, and also of Berkeley Divinity School of Middletown, Conn.

It is with peculiar fitness that he who so loved this Memorial of dead heroes, should, as a soldier of Christ, a brave, true and loyal defender of the faith, lay down the weapons of the spiritual combat in this place.

Our sympathies go out to his widow and to the members of his family, in this hour of their bereavement.

CAUTION.

DARLINGTON.—Caution is suggested in connection with a man dressed in clerical clothes calling himself JOHN DARLINGTON. He claimed to be from Victoria, B. C., but registered at the Stoddard Hotel, La Crosse, Wis., as from Seattle, Wash., and is alleged to have passed a forged check at the hotel. Information may be obtained from Rev. C. N. Moller, rector Christ Church, La Crosse. Kindly telegraph any information concerning him to Stoddard Hotel, La Crosse, Wis.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to by or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED—An Organist and Choirmaster; vested choir. Position as teacher of voice culture at $90.00 a month may be secured. For particulars, address, giving references, Rev. Jos. H. SPEARING, Shreveport, La.

WANTED—Partner in boys' boarding school. New York State. Address: "PARTNER," care LIVING CHURCH, Milwaukee.

WANTED—WOMEN, to take training for deaconesses, missionaries, or parish workers, at the Church and Deaconess Home of Minnesota, 587 Fulton Street, St. Paul, Minn., a home for aged women and training school for deaconesses. The full course covers two years of instruction, including six months of hospital training. Apply to Rev. C. EDGAR HAUPT, warden.

CURATE WANTED for large parish in Texas. Good salary. Address "SOUTH," care LIVING CHURCH, Milwaukee.

CHOIRMASTER WANTED for St. Augustine's Church, Rhinelander, Wis. No salary. Will endeavor to secure satisfactory position for applicant. Address Rev. J. M. JOHNSON, Rhinelander, Wis.

ORGANIST AND CHOIRMASTER WANTED. Salary $500; additional allowance $500 for singers. Address with references REV. BENJAMIN J. DAVIS, Trinity Church, Santa Barbara, California.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

FOR SALE CHEAP—Two-manual and pedal Vocalion in first class condition. Has been used with choir of forty voices with satisfactory results. SECRETARY, GRACE CHURCH, Ishpeming, Mich.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

JAMESTOWN EXPOSITION—Good, convenient rooms in clergyman's house, $1.00 per day. Address: 199 Duke St., Norfolk, Va.

MISS F. W. GRIFFITH, 283 North Park Ave., Norfolk, Va. Rooms, $1.00 each. Breakfast, 50 cents. Engage rooms in advance. One block from street car. Bell 'Phone 3957.

APPEALS.

EPHPHATHA REMINDER AND APPEAL.

After thirty-five years of steady labor, founding and serving deaf-mute missions in the Middle West, the undersigned appeals to the parishes for a liberal remembrance of the Expense Fund on next Twelfth Sunday after Trinity—August 18th. Church people away from home on the day, are asked to remember in the offertory the "voiceless ministry," which is a great spiritual blessing to their silent brethren.

REV. AUSTIN W. MANN,
General Missionary.
1021 Wilbur Ave., S. E., Cleveland, O.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to $500 to sick and old without waiting for age to begin, and do not cease with death, but go to widows and orphans.

All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. MCCLURE, *Assistant Treasurer*,
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

ACKNOWLEDGMENTS.

ROBERT HUNT MEMORIAL FUND.

Amount reported to June 22, 1907		$370.50
1907		
June 24	Christ Church, Brownsville, Pa.	2.00
" 27	Diocese Newark, C. M. Roome..	3.00
" 29	B. B. Munford	5.00
July 1	M. R. Williston	1.00
" 3	Rev. C. L. Hutchins, D.D.	5.00
" 3	Grace Church, Petersburg	14.00
" 4	Rev. W. H. Meade, D.D.	1.00
" 6	Bishop Niles	5.00
" 6	Miss Sarah J. Leaver	1.00
" 18	Wm. Read Howe	1.00
" 18	Offerings Jamestown Island	5.90
" 18	A member of Parish of Good Shepherd, Nassau, N. H.	10.00
		$424.40

The contributions to this fund have not been as numerous as the Committee had reason to expect, and the amount is far below what is required.

Norfolk, Virginia, July 27th, 1907. WM. W. OLD, *Treasurer*.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase is offered.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Lonewood Corner. A Countryman's Horizons. By John Halsham, Author of "Idlehurst." Net $1.50.

God's Board. Being a Series of Communion Addresses. By Edward White Benson, sometime Archbishop of Canterbury. Price $1.50 net.

Pilgrimage. By C. W. Lawrence. Price $1.50 net.

The Discoveries in Crete, and Their Bearing on the History of Ancient Civilisation. By Ronald M. Burrows, Professor of Greek in the University College, Cardiff. With Illustrations. Price $2.00 net.

The Churchman's Treasury of Song. Gathered from the Christian Poetry of all Ages. By John Henry Burns, B.D., F.R.S.E. Price, $1.50 net.

The Future of Japan. With a Survey of Present Conditions. By W. Petrie Watson, Author of "Japan: Aspects and Destinies." Price $3.50.

The Imperfect Gift. By Phyllis Bottome. Price, $1.50 net.

THE PILGRIM PRESS. Boston, Mass.

A Study of the Life of Jesus. His Words and Works. By George B. Stewart, D.D., LL.D. Price, .40 net.

The Significance of the Personality of Christ. For the Ministers of To-day. Three Addresses by Rev. Ernest G. Guthrie, Rev. Percy H. Epler and Rev. Willard B. Thorp, D.D. Price, .75 net.

SYNOPTIC PUBLICATION COMPANY. Brooklyn, New York.

Gospel Development. A Study of the Origin and Growth of the Four Gospels by Mutual Comparison in two Divisions. I Comparison in Language, II Comparison in Subject. By the Rev. Caleb Theophilus Ward, M.A.

THE CHURCH AT WORK

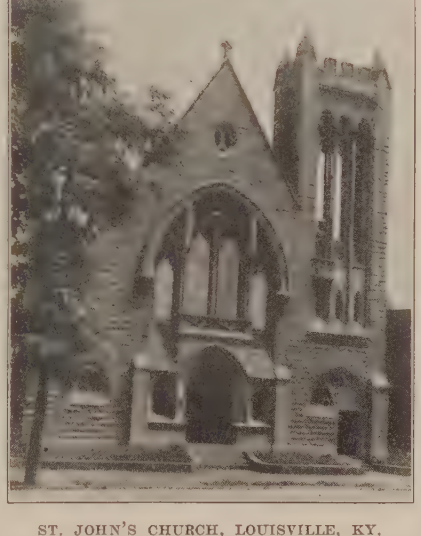
WORK AMONG NEGROES IN SOUTHERN FLORIDA.

A REPORT has been made to the Board of Missions, by the Bishop of Southern Florida, in regard to work among the negroes in his missionary district. Bishop Gray tersely says: I have never talked of the 'Negro Problem,' or recognized any special difficulty, as 'danger of social equality,' for instance."

In 1893 the Church had no work among negroes in Southern Florida except in Key West and Tampa. In the former there was a parish but not a self-supporting one. The church was unfinished and had a debt resting on it. Since Rev. E. Thomas Demby became rector, improvement is manifest in every direction. The church has been enlarged and completed, all indebtedness paid, all expenses annually met, large classes presented for Confirmation, and there are now more than six hundred communicants of St. Peter's Church. At Key West there was a very small mission, with not even a lot of ground of its own, but worshipping in a poor little shack of a building almost in the edge of a pool of water. Twelve or thirteen years ago the Bishop succeeded in buying two admirable lots for this mission, but never succeeded in getting a church built till a few years ago. The priest in charge, Rev. M. E. Spatches, was born and raised in Key West, and was ordained by Bishop Gray, both as deacon and as priest. In the first class he presented for Confirmation was his own father. He has a faculty for teaching, and felt that the great need for St. Alban's, and that entire part of the city, was a good school. Preaching on one occasion in Calvary Church, Germantown, Pa., Bishop Gray pleaded for a combined school building and rectory on St. Alban's lot, back of the church. "We had not more than finished the recessional in the vestry room," he says, "when one of the choir men with his vestments still on him, came to me and said, 'Bishop, I will build that school and rectory.' I threw my arms around him and embraced him there. I do feel that his name should be known. It is Wm. B. Kurtz. The building stands there as a tower on a hill, looking out on the gulf near the great U. S. fort."

There was a small frame church at Tampa. The debt has been paid, and an additional lot obtained, upon which the missionary and his people built a combined school and rectory. At Ocala there is a good church and school, the latter a memorial to the late Wm. Giles, who was layreader and candidate for the diaconate when he died there, and also a rectory.

At Orlando, there are a really beautiful church, and three buildings for the different departments of the school. At Miami, there is a fine large church, a rectory, and special teaching is done there, and an outlying mission maintained at Cocoanut Grove. At all these places there are very satisfactory congregations and pupils under instruction, and the Bishop speaks very hopefully of the work.



ST. JOHN'S CHURCH, LOUISVILLE, KY.
[SEE THE LIVING CHURCH, JULY 27.]

BEGINS ITS THIRD CENTURY.

YEOCOMICO CHURCH of Westmoreland county, is one of the landmarks of Virginia. The 201st anniversary of its establishment was celebrated on Sunday, July 21st, when the sermon was preached by the Rev. John Moncure, D.D., of Richmond.

CARE OF COLLEGE STUDENTS.

A REQUEST is made that parents and clergymen will notify the College committee of the Brotherhood of St. Andrew of the names and addresses of boys who are to enter any boarding school or college in the autumn, stating whether they are baptized, confirmed, and a communicant. One of the best works undertaken by the Brotherhood is that in connection with students at boarding schools and colleges. They attempt to throw the protection of the Church about such of the students as they are able to come in touch with, and can accomplish a very much larger work in this direction, if they have the cooperation of parents and rectors. Letters should be addressed: Brotherhood of St. Andrew, 88 Broad Street, Boston, Mass.

WORK AMONG DEAF MUTES.

THE REV. AUSTIN W. MANN, general missionary to the Deaf Mutes in the Mid-western District, has just issued his annual appeal to "hearing fellow-Christians" for financial help.

Mr. Mann's work covers regularly ten dioceses, *i.e.*, Chicago, Indianapolis, Kentucky, Lexington, Michigan, Michigan City, Ohio, Pittsburgh, Southern Ohio, and Western Michigan, and his incessant travels and correspondence involve heavy outlay for postage, stationary, printing, express charges, telegraph and telephone tolls, carriage, omnibus,

street-car, and railroad fares, in addition to hotel bills and miscellaneous items. The deaf mutes are few and scattered, and all belong to the working class. Of their small earnings they give gladly for their own missions and other departments of Church work. This inability to bear the burden alone makes necessary an appeal for help to their fellow-Christians of larger opportunities and means.

"Ephphatha Sunday" comes on August 18th this year, during the warm season when congregations generally are small. Nevertheless an ample expense fund is not only possible but certain if every parish and mission will give something.

Mr. Mann's ministry to the Church's "children of silence" dates from 1872, and in the thirty-five years he has travelled more than a million miles, day and night, between missions hundreds of miles apart in this blessed labor of love among a widely scattered people who enjoy no share in the worship and teaching of the voice. His work has extended at times to all parts of the United States, and occasionally beyond our borders to the great cities of Canada, and Great Britain and Ireland. Truly, our missionary to the deaf mutes, like St. Paul, is "in journeyings often."

A similar and equally useful work is carried on in the dioceses west of Mr. Mann's chain, by the Rev. James H. Cloud.

SERVICES FOR DEAF MUTES.

ON THE OCCASION of the recent convention of the National Association of the Deaf at Norfolk, Va., the delegates made a pilgrimage to Jamestown Island and attended the first Church services in the sign language ever held on that historic spot. The Rev. G. F. Flick of Washington read the service and the Rev. J. H. Cloud of St. Louis preached.

In connection with the recent reunion of graduates and former students of the Gallaudet (National) College for the Deaf at Washington, D. C., there was a combined service for the deaf and hearing in the Church of the Good Shepherd, located near the college. This service was notable for the number of deaf clergymen present and assisting, among whom were the Rev. J. H. Keiser of New York, the Rev. C. O. Dantzer, Philadelphia, the Rev. O. J. Whildin, Baltimore, the Rev. G. F. Flick, Washington, and the Rev. J. H. Cloud, St. Louis, who preached the sermon. The Rev. C. S. Abbot of the Cathedral staff read the services orally.

SUNDAY SCHOOL CONFERENCE IN FREDERICTON, N. B.

AT THE annual conference of the Church of England Sunday School teachers, held at Fredericton, N. B., July 16th and 17th, there were delegates from all over the provinces.

The Rt. Rev. J. A. Richardson, Bishop Coadjutor, occupied the chair and delivered a short address of welcome to the visiting delegates and expressed the regret of his Lordship the Bishop at his inability to be present. Among the papers was one on "The Object and Work of the Sunday School and How Accomplished." Miss Connor then read a paper on "How Jesus Taught."

A public meeting was held in the evening, the Bishop Coadjutor presiding, and able and instructive addresses, dealing with Sunday School work were delivered by the Rev. W. B. Sisom, the new rector of St. George's, Moncton; and Rev. W. O. Raymond of St. John's. Resuming next day, it was recommended that the canon governing the Synod Standing Committee be so modified as to make rural deans *ex officio* members of such committee and permit the addition to the committee of such Sunday School workers, not Synod members, as would assist the work.

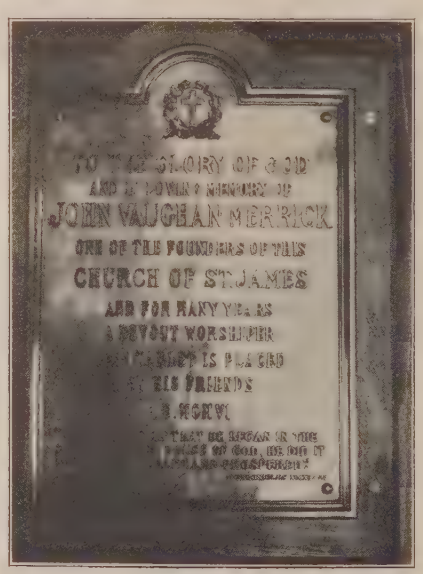
During the discussion which followed, the chairman said he felt that the Church of England Sunday School methods were behind those of other religious bodies, and he thought an effort should be made to remedy such conditions. Rev. Canon Montgomery said that the object of the Church of England Sunday School was to prepare for Confirmation, which was not the case with those of other religious bodies.

Interesting papers were read by Rev. Canon Hanington on the "Importance of the Study of Church History by Sunday School Teachers," and by Mrs. H. H. Pickett of St. John, on "Picture-Work in the Sunday School."Rev. H. R. Trumpaur gave a Bible class lesson on the Golden Calf. Rev. Canon Montgomery read a paper on "How to Interest Children in the Mission Work of the Church," by Mrs. Langford of St. Andrew's. This was followed by a paper on "Necessary Sunday School Equipment," by Rev. R. A. Armstrong.

After an interesting and lengthy address by Mr. T. B. Kidner, director of manual training in the provincial schools, the conference then proceeded to discuss the question of appointing a general field secretary for Sunday School Work; and the plan was approved, providing the right man could be found.

MEMORIALS OF J. VAUGHAN MERRICK.

ST. JAMES' CHURCH, Prout's Neck, Maine, has received several gifts this summer in memory of the late Mr. John Vaughan Merrick of Philadelphia, who spent his summers



at this place and without whose interests and gifts the church could not have been built. A handsome memorial tablet has been placed in the church by some of his friends, Mrs. John Meeker, a summer resident from Montreal, taking the oversight in the work; a handsome set of linen eucharistic vestments was given by Mr. J. V. Merrick and Mrs. Bostwick a son and daughter of the late Mr. Merrick, Sr. A marginal Readings Bible, bound in heavy red morocco was given by Mr. Hartley Merrick, another son.

The services are well attended; not only the mid-day service, but also the early Eucharists. The Rev. Stuart B. Purves of Holy Trinity Church, Minneapolis, was priest in charge during July. The Rev. J. J. Dimon of Mansfield, Ohio, will be in charge during August.

NEW BRUNSWICK SCHOOL MAY BE ACQUIRED BY THE CHURCH.

FOR SOME TIME there has been a rumor that there was a movement looking towards the acquisition of Rothesay College for Boys, with its extensive grounds and buildings, by the Synod of the Church of England in New Brunswick. It is understood that the present proprietor, Mr. James F. Robertson, is not anxious to dispose of the school and property, but has been induced to name a figure at which he will sell.

The school has for nearly fourteen years flourished under the management secured by Mr. Robertson, the attendance has increased and the school holds an excellent reputation, standing second to none east of Montreal. The proposed purchase will probably come up at the Synod meeting in October next.

ROCKAWAY CHURCH OPENED.

THE MISSION CHURCH of St. Andrew's-by-the-Sea, Belle Harbor, Rockaway Beach, Long Island, was dedicated on Sunday afternoon, July 21st, by the Rt. Rev. Frederick Burgess, Bishop of Long Island, assisted by the Ven. Henry B. Bryan, Archdeacon of Queens and Nassau counties. Much interest in the event was felt by the residents and the guests of the hotels in the vicinity, and the little edifice was well filled long before the hour appointed for the service to begin. Following the dedication ceremonies the Bishop preached an eloquent sermon. The music was rendered by the vested choir of St. James' Church, Newtown.

St. Andrew's mission was started two years ago in a private residence, not far from the spot where the church edifice now stands. From the beginning an average of twenty-five persons attended the services, and the number has steadily increased until now there is a good-sized congregation. About a year ago, through the generosity of a local real estate corporation, the Archdeaconry secured a plot of ground 100x100 feet at the corner of Washington and Monmouth Avenues, and soon thereafter ground was broken for the building. In August 1906 the Bishop laid the cornerstone and the work of building has just been finished. The church is designed after the old Spanish mission churches, and would be less out of place in Mexico than on Long Island. The building material used is white cement with a roofing of red tiles. The floor is of red brick set in cement, and the interior wooden trimming is of white oak stained dark green. Seats are provided for 155 persons. The church has received a number of memorial gifts, among them an altar and furnishings. Mrs. Olin D. Gray gave the altar cross; Miss Blossom Gray, altar vases; Mrs. William H. Daly, brass altar book-rest; Mr. J. W. Wainwright, pulpit; Mrs. A. H. Hatch, two chancel windows; Mrs. E. O. Rosale, marble font; Frank M. Kelley, bronze bell; Mrs. S. D. Benson, a pair of candlesticks; Mr. O. D. Gray, Bible; Mr. Jno. F. Hill, altar service; Mrs. J. E. Tator, six pews; Mrs. John Tator, communion service. The church also received cash gifts of $1,000 from Austin Corbin and $500 from Olin D. Gray.

NEW CHURCH AT PECKVILLE, PA.

THE NEW CHURCH of St. Paul's mission, Peckville, Pa., in the diocese of Central Pennsylvania (Rev. Wm. H. Decker in charge), was opened with a special service on the evening of Thursday, July 18th, when a number of the neighboring clergy, with the missionary and Archdeacon Thompson, were present. The sermon was preached by the Rev. H. W. Diller of Pottsville.

About twenty months ago, Bishop Talbot, seconded by Archdeacon Coxe, asked Mr. Decker, the minister in charge at Jermyn,to come to Peckville and see what could be done by way of establishing a Church service there. He made a visit, and the mission, with its present modest church building, is the outcome. Services have been held during the past year, prior to the erection of the church building, in a store, where sufficient space was partitioned off for the purpose, through the cordiality of the store-keeper.

STRUCK BY LIGHTNING.

THE SPIRE of St. John's Church, Lafayette, Ind., was struck by lightning on the early morning of July 17th. As the tower is very old, the church having been erected in 1857, the flash of lightning set fire to the seasoned lumber, and as soon as the terriffic clap of thunder was head, flames were sent shooting up and down the long crevice torn by the lightning blot. They were fanned by the wind and soon reached the cross at the top of the spire, but by this time the fire department had responded to a call, and after working an hour and a half, they extinguished the fire. The loss is confined to the steeple, which can be repaired in a few days, with but little loss.

GROUND BROKEN FOR PARISH BUILDING IN RICHMOND, VA.

THE INCIDENT between St. John's parish, Richmond, Va., and the city authorities of Richmond, was noted recently in these columns. Notice having been given by the vestry of St. John's that they would break ground for the Whitaker memorial building, on July 17th, and no legal proceedings having been taken on behalf of the city to stop them, the rector, the Rev. R. A. Goodwin, with the two wardens of the church and others, lifted the first few spades of earth on that day, for the foundation of the new structure.

The site for the building, to be known as the Whitaker Memorial, is almost due south of the old church edifice—directly in rear of the church. The building is to be of brick and stone, and is to be as near fire-proof as possible. It is to be used as a Sunday School room and will be of colonial design.

The building is in memory of the Rev. Alexander Whitaker, the first rector of the parish of Henrico, a missionary to the Indians, and a builder of the colonies. He had charge of the parish from 1611 to 1617, being drowned in the river in the latter year. He is the man who trained, baptized, and married Pocahontas, and is revered as one of the godliest of men in the early history of the Church in Virginia. The parish of Henrico is one of the few that has been in active and continued existence since the date it was founded, and has a history second to none in the country. With all the work that has followed in the parish, the name of the Rev. Alexander Whitaker is associated, and his name is revered by those who are familiar with his life and acts.

DEATH OF REV. EDWARD H. TRUE.

THE DEATH of the Rev. Edward H. True, rector of the Church of the Prince of Peace, Gettysburg, Pa., occurred suddenly on the night of July 18th. He was seized with difficulty in breathing shortly after retiring and went to a window for air. Returning to his bed, he died within a few minutes. He was in his 72nd year.

Mr. True was born in New York state and educated at Wesleyan University and the Berkeley Divinity School. His work, after ordination, was in Germantown, Pa., Baltimore, New Rochelle, N. Y., and Brooklyn, and for about three years past at Gettysburg, where he died. He had twice been married, the second time only in the month before his death, when he married Mrs. Fritchey of Lancaster, Pa. Two sons, as well as the widow, survive him, as do two brothers and three sisters. With his wife, Mr. True had begun housekeeping only a week before his death.

The burial service was conducted by the Bishop of Harrisburg on the Monday following. Bishop Darlington was assisted by Archdeacon McMillan and the Rev. Messrs. Dorwart, Collins, and Shero. The vestrymen were pall bearers. Prior to the hour of the funeral the body had reposed in state in the church, where it was viewed by many parishioners and friends. It was afterward taken to Middletown, Conn., for interment.

Mr. True had held two services in Gettysburn and one at his mission in Hanover on the Sunday before his death; and on his last day had spent much time in his garden and generally pursued his usual avocations.

RECTOR-ELECT FOR SUPERIOR, WIS.

THE REV. M. W. ROSS, who has accepted a call to the rectorship of St. Alban's Church, Superior, Wis., came into the Church from the Methodists, about ten years ago. He was ordained deacon in 1901 and priest in 1902 by the late Bishop Seymour of Springfield. For nearly four years he held the position of private chaplain and secretary to Bishop



REV. M. W. ROSS.

Seymour and priest in charge of St. John's and St. Luke's missions, Springfield. During this period a substantial brick building was erected at St. John's to take the place of the small wooden structure and the work of the missions thoroughly organized and established.

In November 1905, he accepted the rectorship of St. Andrew's Church, Omaha, Neb., where he has carried on a successful work and has also established a mission at Bluson, a suburb of Omaha.

St. Alban's parish, Superior, where Mr. Ross now goes as rector, is one of the most important parishes in the diocese of Milwaukee, outside the see city.

MR. McCRACKEN'S HEALTH.

THE MANY FRIENDS of the Rev. Wm. C. McCracken will be glad to learn that the climate of El Paso, Texas, has proved beneficial to him, although it is problematical when (if ever) he will be well enough for full duty.

LARAMIE CONVOCATION POSTPONED.

BY REASON of delay in the construction of the new building of the Kearney Military Academy, the annual convocation of the district of Laramie has been postponed from the last week in August to Sunday, the 8th of September, and the two days following.

DEATH OF GENERAL JOHN MARSHALL BROWN.

IN THE DEATH of General John Marshall Brown, at his summer residence at Falmouth Foreside, Maine, on July 20th, the diocese of Maine has lost one of its leading and most beloved laymen, and the Church in general a loyal and most loving son.

General Brown was born in Portland, Maine, December 14, 1838, and was a member of a well-known family. He was graduated from Bowdoin College in 1860, having distinguished himself while at that institution, and was class orator on graduation day. He studied law, but was not admitted to the bar, having, in 1862, been appointed first lieutenant and adjutant of the Twentieth Maine Volunteers. He served with great credit, and was in many battles. For his conduct at Gettysburg, as which time he was assistant adjutant-general of volunteers, he was most warmly commended in the report of Gen. Ames, his division commander. The following year saw him lieutenant-colonel of the Thirty-second Maine Infantry, and participating in the terrible fighting of the Army of the Potomac under General Grant. For the greater part of the time down to June 12, 1864, he was in command of his regiment, when, having been severely wounded before Petersburg, his active service ended. He was discharged "on account of physical disability from wounds received in action," in the following autumn. He was brevetted colonel for "distinguished gallantry" at Gettysburg and for "gallant and meritorious services in the battles before Petersburg" and also brigadier-general for "gallant and meritorious services during the war."

Having regained his health, General Brown engaged in business, and became connected with large interests. His career as a business man was a most honorable one, and in it he evinced the same fidelity to duty that had distinguished him as a soldier. He continued, however, to be interested in military matters, was connected with the state militia, and when he retired from it had the rank of brigadier-general. To the close of his life he was identified with many things that make for the higher weal of the nation. For twenty-five years he was an overseer of Bowdoin College, and for six years president of the board. He was an active member of the Maine Historical Society, contributing valuable papers to its collection, and a corresponding member of the Historical Societies of Massachusetts, New Hampshire, New York, Pennsylvania, and Wisconsin. It should also be mentioned that he was one of the original members of the Loyal Legion, a member of the Sons of the American Revolution, and of the Society of Colonial Wars, and the founder and first president of the Portland Army and Navy Union.

General Brown was a model Churchman. He was a Churchman from deep conviction, and an intelligent as well as firm believer in distinctively Catholic principles. He believed in the Church with heart and mind and soul, and never grew weary of working for her. His piety was as genuine as it was meek and unaffected, and bloomed in quiet beauty to the last. During his illness of nearly a year and a half, he was a witness to all who were privileged to have intercourse with him of the power of the faith of the gospel to enlarge and enrich human life. Pure-souled, warm-hearted, and high-minded, just and generous, gentle and sympathetic, always courteous and considerate of the feelings of others, and exquisitely tactful, John Marshall Brown was that noblest of God's works, a Christian gentleman, and as such, above all else, impressed himself upon those who knew him.

General Brown had been for many years a deputy to the diocesan convention and a member of the Standing Committee of the diocese, serving the latter body as its secretary. For many years, also, he had been a deputy to the General Convention, and had been hoping to be strong enough to attend the coming season at Richmond. For a long time he had seen senior warden of St. Luke's Cathedral parish, Portland.

The last rites of the Church were solemnized in the Cathedral, on July 23d, in the presence of a congregation that nearly filled the sacred edifice. The coffin was borne up the aisle by officers of the National Soldiers' Home at Togus, of which institution, as a member of the Board of Managers of the National Homes for Disabled Veterans, General Brown had for years been deeply inter-

ested. The full Cathedral choir was in attendance. The sentences were read by the Bishop, the Rt. Rev. Robert Codman, D.D., and the lesson by the Rev. Charles F. Lee, representing the Standing Committee. Then followed the Holy Eucharist, the Bishop being the celebrant. The closing hym was "For all Thy Saints who from their labors rest." The others of the clergy present and vested were the Dean of the Cathedral, the Very Rev. Frank L. Vernon, D.D., the Rev. Canon Ogden, and the Ven. H. P. Seymour. The remains were laid at rest in the crypt of the chapel of St. Mary the Virgin, Falmouth Foreside, a beautiful structure erected by the deceased in memory of a daughter, Bishop Codman officiating.

General Brown is survived by his wife, Alida C. Carroll, formerly of Washington, to whom he was married in 1867, and a son and three daughters.

SUNDAY SCHOOL GATHERING DURING GENERAL CONVENTION.

THERE WILL BE held in All Saints' Church, Richmond, Va., during Thursday and Friday, Oct. 10 and 11, during the session of General Convention, a gathering in the interest of Sunday School work. Holy Communion will be celebrated on both mornings at 8:30. The morning conference of Thursday will have for its subject The Work of the Primary Department. In the afternoon there will be the following conferences:

1. How to Plan and Teach the Lesson for Pupils in the Junior Department. A Bible incident.
2. The Sunday School and Missionary Instruction and Interest.
3. Question Box.

Friday morning conferences are arranged as follows:

1. How to Meet the Problem of Teacher Training.
2. Teaching the Child to Worship.
3. Sunday School Management.

Afternoon (2:30-5:00) Conference: What Action shall be taken: (*a*) To unify the Sunday School movement; (*b*) To establish standards for the certification of teachers; (*c*) To conduct a campaign through literature and a magazine. Discussion.

Evening (8:00 P. M.)—Public Meeting: Addresses: "Historical Survey and Present Outlook of the Sunday School Movement in the Church"; "Educational Ideals Applied to the Sunday School"; "The Sunday School an Opportunity for Religious Impressions."

A DELAWARE PILGRIMAGE.

ST. JAMES CHURCH, Stanton, six miles from Wilmington, Del., held its annual festival on St. James' day, July 25th. Bishop Coleman celebrated the Holy Communion at 11 A. M., assisted by the Rev. Messrs. Kensey J. Hammond, Hamilton B. Phelps, L. W. Daggett, and the Rev. Mr. Pastorius, in temporary charge of the ancient church. The Rev. Joseph R. Peckham preached the sermon. A large number of Wilmington Church people make this annual pilgrimage with their Bishop, and, with the local congregation, crowd the edifice. At the conclusion of Holy Communion a substantial repast was served in the delightfully shaded churchyard, with speech-making by the Bishop, clergy, and active laymen. Evensong at three o'clock concluded the happy festival.

DR. NEWTON IN DISTRESS.

ACCORDING to press reports, the Rev. Dr. Wm. Wilberforce Newton was found in Boston on Tuesday of last week, wandering through the streets in an irrational manner, and was taken by the police to one of the Boston hospitals. Dr. Newton resides in Philadelphia and is widely known. Prior to seven years ago, when his voice became af-

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fected, he was rector of many important parishes, among them St. Paul's Boston; St. John's, Newark, and St. Paul's, Pittsfield, Mass. He was also an assistant at the old church of the Epiphany, Philadelphia. Of late years Dr. Newton has devoted his whole time to literary work, being one of the editors of the *American Church Sunday School Magazine*, and a contributor to several other periodicals, among them THE LIVING CHURCH.

THE THANK OFFERING MOVEMENT IN MASSACHUSETTS.

THE SUM of $60,000, it is now believed, will represent the Massachusetts diocesan contribution for the Men's Thank Offering at Richmond in the fall. If it reaches no higher figure, diocesan leaders will be disappointed; in fact they are already disappointed, for even with some slight increase (there are a number who have not yet made their contributions) the total will be far less than Massachusetts should contribute. The fact is, as one prominent layman has pointed out, the men have not taken hold of the movement as they should; they have acted indifferent. In many cases the parish contributions do not represent a reasonable contribution of the many, but large ones of the few; but this is not to be understood as indicating that all the rich men have been generous, for many instances are known where wealthy men have sent small checks. One would suppose it had been made sufficiently plain that the contributions were to mean some self-denial, to represent a sacrifice, but apparently many do not view it in that light. Of the individual Boston parishes, the Church of the Advent leads with $10,800; Trinity next with more than $6,000; and Emmanuel third with about $3,000. Outside of Boston, probably the largest parochial contribution is that of the Church of the Redeemer at Chestnut Hill which is down for $3,600. Probably all of the figures will be subject to change by September; but with the widest margin it is scarcely probable that the diocesan contribution will be more than $75,000.

IMPROVEMENTS IN PHILADELPHIA CHURCHES.

A GREAT NUMBER of our city churches are having repairs and improvements made during the summer season. Among those already noted are old St. Peter's, where the whole of the interior is being painted and frescoed, services being held in the parish house at St. Paul's, Chestnut Hill (Rev. J. Andrews Harris, D.D., rector), several thousand dollars are being spent upon the redecorating and renovation of the interior. The Church of the Transfiguration, West Philadelphia (Rev. H. H. P. Roche, rector), is expending $2,000 in the removal of choir and organ to the west end gallery, increasing the depth of the chancel five feet, and painting the whole of the interior.

OBSERVANCE OF ST. ANNE'S DAY.

IN OBSERVING the feast of St. Anne on July 26th, three services were held at St. Anna's Church, New Orleans (Rev. E. W. Hunter, rector). Special prayers were offered for the Bishop, the clergy, the members of the congregation, and those members who have departed this life. In the course of his address, the rector said:

"The observance of saints' days is common to all branches of the one Catholic Church—Greek, Roman, Anglican, and American. Once every parish had special services on the day set apart in honor of the saint after whom the parish was named. That is still the custom in many parishes, and the day is observed by special Eucharists, processions with crosses and banners, and sermons of a distinctive character. It is a custom which is always productive of good, and the only reason to give for its not being more generally followed, as in years past, is laxity in religious matters. St. Anna, our own patron saint, is dear to all Catholics as the mother of the Blessed Virgin Mary. Her name is variously spelled, 'Ann,' 'Anne,' and 'Anna.' She is dear to us because she was the mother of that pure and spotless virgin chosen by Almighty God to be His mother when He should become man. She has always been much venerated, and many churches in this country and elsewhere have been dedicated in her honor. The tombs of the early Christians were frequently ornamented with the figure of St. Anna, and a magnificent church was erected in her honor at Constantitnople in the year 550 A. D. She is usually represented sitting, with the Blessed Virgin at her side, and pointing to the prophecy of the Jewish prophet Isaiah, seventh chapter, fourteenth verse: 'Behold, a virgin shall conceive and bear a son, and they shall call his name Emmanuel,' a prophecy which was literally fulfilled in the birth of Jesus the Christ, as it is written in St. Matthew i. 20-23. Just compare the prophecy in Isaiah with the record of its fulfilment in the Gospel of St. Matthew, and be sure that Jesus, whom we worship, was and is no other than the Lord God Almighty."

CHURCH SCHOOL IN MISSISSIPPI.

THE BISHOP'S attempt to found a school for girls under Church auspices in Mississippi being so successful as to warrant a selection of a site, there has been a good-natured contest between a number of Mississippi cities to obtain the school. Among those cities that have made propositions to the Bishop are Meridian, Hattiesburg, Jackson, Vicksburg, Canton, and Winona. No decision has as yet been made.

NC CLOSED CHURCHES IN ST. LOUIS.

IN SPITE of the tropical weather and the absence of the Bishop and many rectors on their annual vacations, no church is closed for the summer. Those of the clergy remaining at home do double duty and services are arranged to meet the exigencies of the situation. The Rev. Neville Joyner of the diocese of Tennessee is temporarily added to the staff of Christ Church Cathedral, and the Rev. Clayton E. Wheat, lately ordered deacon at Sewanee, will shortly take up residence as a permanent addition to the staff, so the many missions and organizations dependent upon the Cathedral are receiving their full complement of attention.

GIFT FROM THE KING OF ENGLAND TO THE AMERICAN CHURCH.

IN CONNECTION with the celebrations now taking place in Virginia to commemorate the tercentenary of the landing of the English colonists at Jamestown in 1607, the King has presented to Bruton Church a large Bible for use in the services of the church. The lectern on which the Bible will rest is being presented by the President of the United States. The Bible, which has been submitted to the King by the Archbishop of Canterbury, is bound in red Niger leather, with a decorative treatment of interlaced lines tooled in gold. The dominant design on the front cover is a cross, accompanied or surrounded by the conventional symbols of the Christian faith and of the four Evangelists. On the front and back *doublures* are the Arms of His Majesty and of the United States respectively. On the back cover are the Arms of Virginia. The following inscription, tooled in gold on an inlaid red Niger panel, appears on the front fly-leaf:

"This Bible is presented by His Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Va., a shrine rich in

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venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith in Our Lord and Redeemer Jesus Christ revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and goodwill among men. MCMVII."

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Gifts at Manitou.

AT THE early celebration on St. Peter's day, the rector of St. Andrew's, Manitou, blessed a burse and veil, presented by Mrs. W. A. Bell of Bletchingly, England. The burse and veil were made by a guild of native Christians in Japan and were brought by Mrs. Bell to Manitou. The rector was presented with a red stole at the same time. On July 14th the rector blessed a beautiful credence cover of needle point lace, made by Miss Chlotilda Reichmuth, who came to Manitou from Ripon, Wis., four years ago in search of health. The lace was given as a thank-offering. The rector has instituted a service for the colored people who are employed at the hotels for the summer season. The service is at 9 o'clock in the evening. Fifty were present at the first service, over half being men.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

A Veteran Worker—Improvements at Stamford.

IN ST. PAUL'S PARISH, Brookfield (the Rev. Clarence S. Mullikin, rector), Mr. Edson N. Hawley has resigned as superintendent of the Sunday School, after a faithful service of twenty-six years. Mr. Hawley has been for many years an officer of the parish.

TRINITY PARISH, Newtown (the Rev. James H. George, rector), will observe the 175th anniversary of the founding on St. Matthew's day and the day following. The Bishop and the Rev. Dr. Hart will be present, each giving an address.

AT ST. LUKE'S CHAPEL of St. John's parish, Stamford (the Rev. Frank H. Bigelow, vicar), the chapel has been improved during the last year at a cost of about $1,200, most of which has been raised by the congregation. The walls have been redecorated and a transept on the north side built to contain the organ. A new pulpit is soon to be placed to be given by the societies and guilds connected with the chapel.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Death of Mrs. Bagnall—Services at Wickliffe.

THE REV. J. T. BAGNALL, priest in charge of Trinity mission, Fulton, was recently summoned to Chicago by the report of the serious illness of his wife, who has been in ill health for some time. He was privileged to reach her bedside before her death, but shortly after his arrival she passed to her rest. The interment was at Providence, R. I., their former home. Mr. Bagnall has the sympathy of the whole diocese in his affliction.

THE REV. A. H. W. ANDERSON, rector of the Church of the Redeemer, Cairo, Ill., is making a weekly visit to Wickliffe, Ky., a few miles below Cairo, to give services to the vacant mission at that place on week days. His kind offices are highly appreciated by the people of Wickliffe, who otherwise would be deprived of Church privileges, except such as can be given by the Archdeacon on his occasional visits. Mr. Anderson hopes to be able to continue these services till Bishop Woodcock can place a missionary at Wickliffe.

Are there not other parish priests who can do some missionary work in like manner?

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes

ST. JOHN'S CHURCH, Huntington, has been presented with a litany desk by Mrs. Hewlett J. Long and her sons, in memory of the late Captain Hewlett J. Long, who was for many years a vestryman of St. John's.

THE REV. J. W. GILL of St. John's, Ravenswood, was recently presented with a loving cup by the vestry and members of his congregation. Mr. Gill has tendered his resignation, which will take effect September 1st.

THE CALL extended by St. George's parish, Hempstead, to the Rev. Philip Kerridge of Easton has been declined. The parish will be served by different clergymen until a rector can be chosen.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Summer Notes.

LETTERS from the Rev. John McG. Foster, rector of the Church of the Messiah, Boston, who is now in Europe, indicate him to be in the best of health and having a delightful time. At last accounts he was at Geneva, where he was spending a few weeks.

GLOUCESTER, on the north shore of Massachusetts, has long been a popular vacation resort, and the Church holds a commanding position there. This summer there are no less than four places of worship, at two of which services are conducted by the Rev. Charles N. Tyndell, rector of St. John's Church, and he has the assistance of the Rev. Mr. Kinsolving, who is summering there.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

St. Louis Notes.

ARCHDEACON and Mrs. Wm. M. Walton, who have recently come to St. Louis to reside, were "At Home" to the clergy and their wives on Thursday of last week. In the work of Church extension the Archdeacon proposes in the autumn to develop systematically a forward movement in the way of a wider use of lay readers.

AT THE commencement of Washington University there was one graduate of special distinction, in the fact that he was a deaf mute. Mr. Arthur O. Steideman graduated from the architectural department and had previously received the degree of B.S. at the Gallaudet College for the Deaf at Washington, D. C. Mr. Steideman is a very efficient lay reader at St. Thomas' mission.

IN VIEW of several recent serious amputations and accidents to city newsboys, the Rev. Arthur Brittain, the efficient hospital missioner for the diocese, will take steps to endeavor to have an already existing law enforced, forbidding the boys to sell their wares on the cars.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Corner Stone Laid at Bellefontaine.

ON THE AFTERNOON of Tuesday, July 23d, Bishop Leonard laid the corner-stone of the new church for Holy Trinity mission (the Rev. Thomas G. C. McCalla, priest in charge), Bellefontaine. The Bishop was assisted in the service by the priest in charge and a number of visiting clergy. The church, which is designed by Vernon Redding, Esq., of Mansfield, Ohio, will be of stone with tile roof.

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PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Choir Outings—Shut-In Society—Death of Mrs. Stephens,

A number of the vested choirs of the diocese are having their annual summer outings at seaside and mountain resorts, among them being the choirs of St. Peter's, Germantown; St. Timothy's, Roxborough; Our Saviour, Jenkintown; St. Mary's, Ardmore; Holy Trinity, West Chester; St. Simeon's, Ninth and Lehigh; St. Michael's, Germantown.

The Shut-in Society is doing, this summer, a most noble work in providing wheelchairs and crutches for the use of worthy invalids and sending others, who are able to go, to the country and seashore. Many of our prominent Churchmen are actively and financially interested in the Society.

The amount of the Lenten offerings of the Sunday schools of the diocese at present writing is about $34,000.

Through the generosity of a half-dozen friends, a substantial water-trough for the use of thirsty beasts has been erected by the Rev. Dr. Duhring in front of old St. Paul's Church, Third and Walnut Streets, which is the headquarters of the City Mission; one of the most important and helpful institutions, not only of the Church but of the whole city. The filtered ice-water fountain erected some years ago has proven a blessing to the many hundreds of daily passers-by, as well as to the poor of the neighborhood, who obtain their daily supply of drinking water from this source.

Mrs. Caroline A. Stephens, a devoted and influential member of St. David's, Manayunk,, passed to her rest last week, at the age of 90 years. She had a remarkable knowledge of the Bible and a great love for and interest in Church matters, and for many years was the superintendent of the large infant school connected with St. David's. Having no children nor near relatives, she left her estate, amounting to $105,000, for the establishing of a public library and reading room on the site of her late residence with the provision that the volumes should consist of books of history, travel, and works of a religious and instructive character.

The All Saints' Sisterhood, connected with St. Clement's Church, are entertaining weekly at their summer home at Sea Isle City, N. J., a number of poor women and children, and daily celebrations and services are held by some of the clergy of the parish church in the little chapel of the Home.

SPOKANE.

L. H. Wells, D.D., Miss. Bp.

Gifts at Colfax—Missions Among Miners.

A handsome brass altar desk has been placed on the altar of Good Samaritan Church, Colfax (Rev. C. P. Burnett, rector), as a thank offering by two parishioners, who do not wish their names mentioned. A red turkey morocco Prayer Book for use on the altar, has been presented by Mr. Joe Urban as a memorial to his wife. It bears the inscription, in gold, "To the Glory of God and in Loving Memory of Karolina R. Urban."

The Value of Personal Knowledge

Personal knowledge is the winning factor in the culminating contests of this competitive age and when of ample character it places its fortunate possessor in the front ranks of

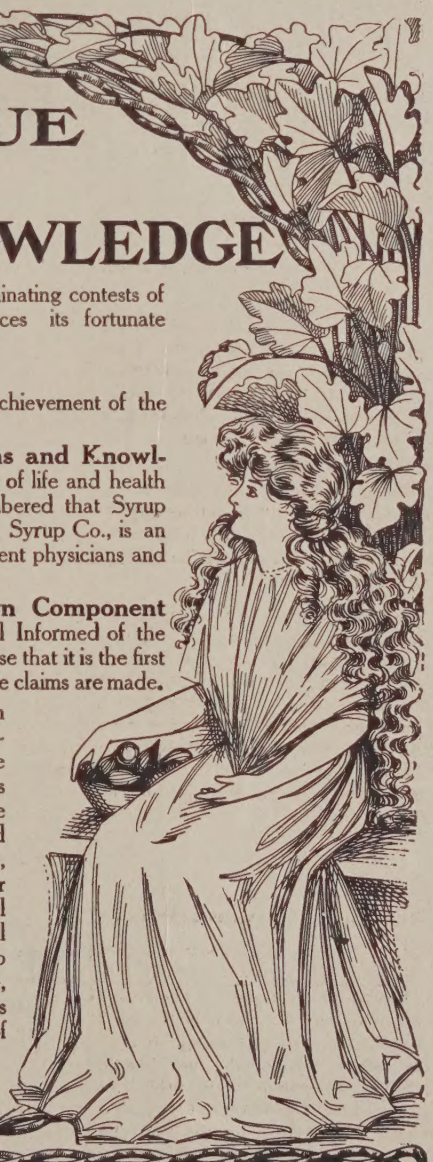
The Well Informed of the World.

A vast fund of personal knowledge is really essential to the achievement of the highest excellence in any field of human effort.

A Knowledge of Forms, Knowledge of Functions and Knowledge of Products are all of the utmost value and in questions of life and health when a true and wholesome remedy is desired it should be remembered that Syrup of Figs and Elixir of Senna, manufactured by the California Fig Syrup Co., is an ethical product which has met with the approval of the most eminent physicians and gives universal satisfaction, because it is a remedy of

Known Quality, Known Excellence and Known Component Parts and has won the valuable patronage of millions of the Well Informed of the world, who know of their own personal knowledge and from actual use that it is the first and best of family laxatives, for which no extravagant or unreasonable claims are made.

This valuable remedy has been long and favorably known under the name of—Syrup of Figs—and has attained to world-wide acceptance as the most excellent family laxative. As its pure laxative principles, obtained from Senna, are well known to physicians and the Well Informed of the world to be the best we have adopted the more elaborate name of—Syrup of Figs and Elixir of Senna—as more fully descriptive of the remedy, but doubtless it will always be called for by the shorter name of—Syrup of Figs—and to get its beneficial effects, always note, when purchasing the full name of the Company—California Fig Syrup Co.—printed on the front of every package, whether you call for—Syrup of Figs—or by the full name—Syrup of Figs and Elixir of Senna.



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Work here has been very much crippled of late by the removal of two Church families. The debt on the rectory has been reduced to such an extent that it will no longer be a burden, and will soon be wiped out altogether, and work is progressing. The rector has recently accepted charge of St. Andrew's Church, Livingston, Mont., and will leave Colfax towards the end of August and enter upon his new duties the first Sunday in September; but the work at Colfax will not be interrupted, but will be taken up by another man immediately.

ROSLYN and Cle Elum, on the eastern slope of the beautiful Cascade Mountains, are served by the same missionary, who says that the secenry not far from Roslyn is just as grand as it is in Switzerland and certainly not surpassed by anything he has seen in Europe. Both are coal mining towns, with forty-two saloons and only one unchurchly church building and a rectory in the former place, and no church property whatsoever at the latter. Some kind of building is very much needed at Cle Elum, because the town is growing and another coal mine is about to be operated. But coal miners are not the most spiritual-minded men in any community, and in consequence the missionary is looking to others for help to build a little church at Cle Elum. There are here men who actually have no idea of God; blank atheists and agnostics by the score. Any outside help might well be sent to the Bishop.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE MISSION BUILDING being put up in connection with St. John's Church, Norway, costing about $1,700, will be finished by the first of August. The plans for the new parish house and Sunday School about to be built in the same parish are ready; the building to cost $15,000. It is hoped that the house will be ready for use by Christmas. It will contain a complete kitchen in addition to rooms for every other department of Church work, including a gymnasium and club room. —ARCHBISHOP SWEATMAN has undertaken the charge of the services in St. Alban's Cathedral, Toronto, till near the end of August, during the absence of Canon McNab on his holiday. The Archbishop will be assisted by the curate, the Rev. J. B. Fotheringham. Canon McNab has gone to take charge, during his vacation, of Grace Church, Kansas City, Missouri.

Diocese of Calgary.

THE VEN. H. A. GRAY was installed in the pro-Cathedral of the Redeemer, Calgary, as Archdeacon of Edmonton, July 7th. Canon Hogbin and Canon Webb were installed in their respective canonries at the same time. Bishop Pinkham preached. The number of the clergy has increased from the time of the formation of the diocese, when there were only seven priests and one deacon, to forty priests and nine deacons at present. This year is the twentieth of Bishop Pinkham's episcopate.

Diocese of Ottawa.

THE PREACHER on the occasion of the laying of the corner-stone of the new Christ Church at North Montague, July 9th, was the Ven. Archdeacon Bogert of St. Alban's Church, Ottawa. The new church is to be built of stone.

Diocese of Rupert's Land.

AT THE July meeting of the diocesan Executive committee,. arrangements were made for the support of the new field secretary for Sunday Schools, the Rev. W. A. Fyles. There was a good attendance of members, Archbishop Matheson being in the chair. Grants were made towards the cost of building four new churches.—A FORM of commendatory letter was authorized to be printed, to be sent to all the clergy for use in transferring parishioners removing from the parish to the care of the rector of the parish to which they are going.

Diocese of Keewatin.

IN THE COURSE of his charge to the diocesan Synod, which met at Kenora in July, Bishop Lofthouse spoke of some very encouraging features in his work, amongst which is noted that of the six mission churches lately built, all nearly free from debt. At one mission, last summer, the Bishop confirmed a class of seventy Indians. Two priests and two deacons have been ordained, one of them a nephew of the Bishop, since the last meeting of the Synod. The Bishop urged upon the clergy the necessity of definite Church teaching.

Diocese of Ontario.

THE DEDICATION of the chancel of St. Andrew's Church, Wellington, was performed by the Very Rev. Dr. Farthing, Dean of Ontario, July 10th. The church was reopened at the same time.—BISHOP MILLS has been holding confirmations through July. He dedicated the new chancel of Christ Church, Oso, July 2nd.—THE Brockville local council of the St. Andrew's Brotherhood expect to hold a council in that place in January next.

The Magazines

NEXT JANUARY there will, it is promised, be issued the first number of a new magazine to be issued by the faculty of Harvard Divinity School with the name of *Harvard Theological Review*. A prospectus states its purpose "to record and further the progress of learning in the various fields of theological study, and also to discuss current problems and methods in such kindred departments as education, economics, sociology, and the history of religions, in so far as these are related to theological interests. Its aim will be to maintain a spirit at once catholic and scientific, in sympathy with the purposes and activities of the Christian Church, as well as with scholarly investigations."

It will be published by the Macmillan Co., New York, at a subscription price of two dollars a year.

THE *Nineteenth Century and After* for July has a good many Colonial and British articles. The paper on High Churchmen and Disestablishment by D. C. Lathbury, seems a fair statement of the arguments for and against the movement. The Fourth of July in America by Herbert W. Horwill paints a horrible picture of the accidents and deaths which result from the celebration of the day with powder. There is an interesting paper by Mary L. Breachell on Marie Bashkirtseff. Abbé Houtin replies to Madame de Franqueville's paper in the June number, on The Church in France.

THE AMERICAN CATHOLIC
Monthly: 50c per year
Published at San Diego, California
CONTENTS FOR AUGUST:
AMERICAN OR ROMAN CATHOLIC. By an English Priest.
THE DIVORCE QUESTION—THE EVIL (Sequel—The Remedy).
EDITORIALS—"The Court of Appeals," *"Ut Omnes Unum Sint,"* etc.
NOTES AND COMMENTS—Illustration.
THE INVOCATION OF SAINTS—A Prayer Book Doctrine.
SKETCHES BY SUMMIT—Regular Contributor.
PAGE OF INSTRUCTION—Regular Contribution.

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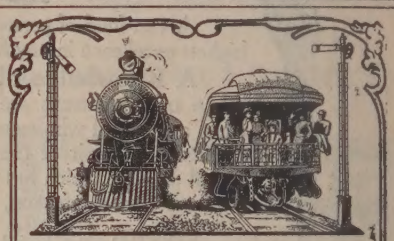
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